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ABSTRACT

This proceedings describes a conference organized by the Alaska State Department of Education and the Alaska Association for Bilingual Education. The theme of the conference emphasized the common foundation of story telling across all cultures as a way to impart learning to younger generations. A focus on language learning strategies and gender equity concerns were interwoven throughout the sessions. Over 800 educators, parents, students, and community members participated in over 100 workshops, cultural presentations, general sessions, and exhibits. The proceedings provides information on: (1) conference organization, including planning committees and conference supporters; (2) bilingual multicultural education programs in Alaska for 1991-92, listed by school district and including the name of the program coordinator and address; (3) profiles of Akabe award recipients, including educator of the year and administrators recognized for their outstanding work in bilingual education; (4) three featured presentations about story telling and the importance of ethnic, linguistic, and gender diversity; (5) a conference agenda including workshops, presentations, and cultural presentations and brief descriptions of each; (6) a student conference agenda, including workshops and poetry contest winners; and (7) conference presenters and resource persons. Contains many photographs. (LP)

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SHARING OUR STORIES & TRADITIONS

18TH ANNUAL
BILINGUAL
MULTICULTURAL
EDUCATION
EQUITY CONFERENCE

FEBRUARY 5-7
1992

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SHARING OUR STORIES & TRADITIONS

18TH ANNUAL
BILINGUAL MULTICULTURAL
EDUCATION
EQUITY CONFERENCE

FEBRUARY 5 - 7
1992

CELEBRATING
20 YEARS
OF BILINGUAL EDUCATION IN ALASKA

STATE OF ALASKA

Executive Proclamation

by

Walter J. Hickel, Governor

Throughout its history, Alaska has recognized the wealth of its human resources. Its citizens have worked together to offer the best education possible to the young people of this state.

The State of Alaska is committed to equal educational opportunity for it bilingual and bicultural children as demonstrated through the bilingual-multicultural curriculum offered in Alaska's public schools and through the involvement of elders, parents and community members in those programs.

This proclamation is a pledge to Alaskans to maintain this state's richly varied cultures and histories, and to work cooperatively with local communities to provide meaningful and top quality educational programs for all our youth of all heritages.

To commemorate the importance of bilingual-multicultural education in Alaska, the 18th Alaska Bilingual Multicultural Education/Equity conference will have as its theme, "Sharing Our Stories and Traditions."

NOW, THEREFORE, I Walter J. Hickel, Governor of the State of Alaska, do hereby proclaim the week of February 2-8, 1992, as:

MULTICULTURAL EDUCATION AND EQUITY WEEK

in Alaska, in recognition and celebration of Alaska's rich cultural heritage, and I urge all Alaskans to acquaint themselves with bilingual-multicultural education programs.

DATED: January 24, 1992

Done by —

Walter J. Hickel, Governor who has also authorized the seal of the State of Alaska to be affixed to this proclamation.

Statement of Nondiscrimination:
It is the policy of the Alaska State Department of Education to provide equal education and employment opportunities and to provide services and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, physical handicaps, or veteran status. This policy is in accordance with the laws enforced by the Department of Health, Education, and Welfare and the Department of Labor, including Presidential Executive order 11246 as amended; Title VI and VII of the 1964 Civil Rights Act; Title IX of the Education Amendment of 1972; Title 41, parts 60-1, -60-2, 60-3, and 50-50; Sections 799A and 845 of the Public Health Service Act, where applicable; Section 504 of the Rehabilitation Act; and Alaska Statute 18.80.220. Inquiries regarding application of these and other regulations should be directed to either the Affirmative Action Officer of the State Department of Education or to the Office of Civil Rights, Department of Health, Education and Welfare, Washington, D.C.

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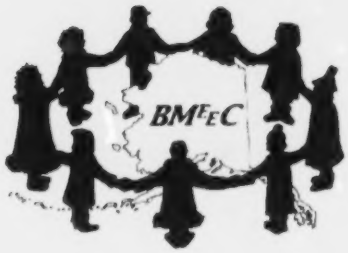
Members of the Alaska State Board of Education
Kathryn Cuddy, John E. Hotzfield, Joe Montgomery, June Nelson, Patricia Norheim, Robert Walp, Andrew Warwick

Jerry Covey
Commissioner of Education

Edited by Anne Kessler
Designed by Susan Kraft
Photography by Harry M. Walker

Cover photo: Willie Sakeagak of the Barrow Whalers Dance Group

INTRODUCTION



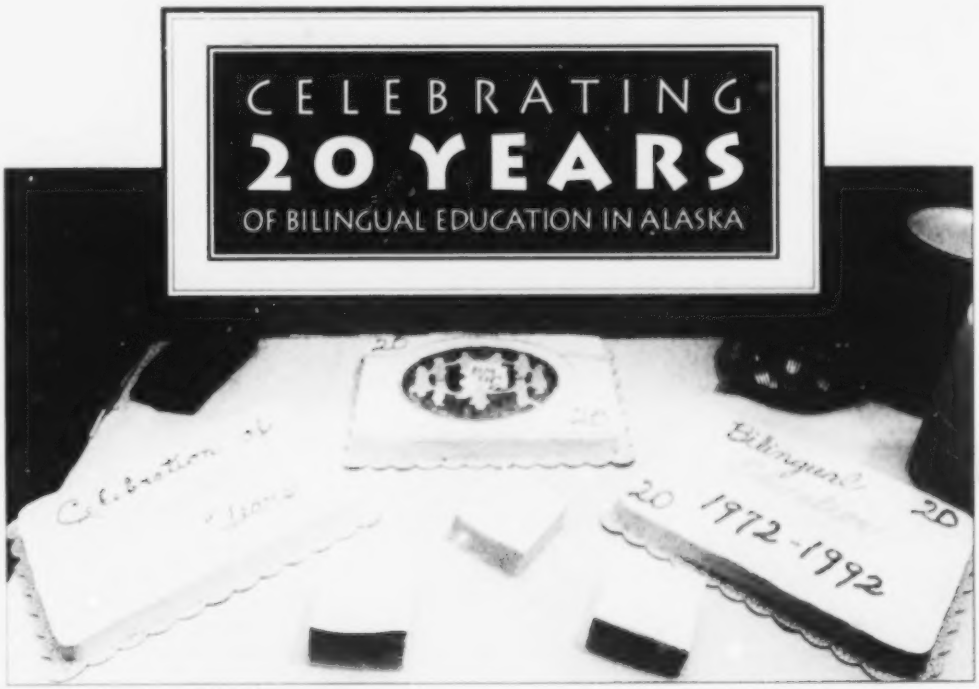
The Eighteenth Alaska Bilingual Multicultural Education/Equity Conference was jointly organized by the Alaska State Department of Education and the Alaska Association for Bilingual Education. The Alaska Gender Equity Training Cadre, a group of professionals representing various academic disciplines and associations, also participated in the planning of the Conference and delivery of training. A major activity of the Department of Education, the Conference provides training and technical assistance to all persons involved in bilingual and equity programs in Alaska.

During the 1991-92 school year, forty-eight of Alaska's fifty four school districts implemented bilingual-bicultural education programs, serving over 11,103 students from more than one hundred different language backgrounds. Concurrently, each school district is responsible for implementing activities for assuring equity in the areas of national origin, race and gender issues. One of the goals of this conference was to address gender equity within a multicultural setting.

The conference theme, "Sharing Our Stories and Traditions," was selected to emphasize the common foundation of story telling across all cultures as a way to impart learning to the younger generation. Stories also help persons develop their own sense of identity. In the words of Jean Paul Sartre "a man is a teller of tales, he lives surrounded by his stories and the stories of others, he sees everything that happens to him through them; and he tries to live his own life as if he were telling a story." A focus on language learning strategies and gender equity concerns were interwoven throughout the sessions.

Pioneers of early bilingual education programs and former members of the State Council for Bilingual Multicultural Education held a celebration of twenty years of bilingual programs in Alaska. Throughout the three days, approximately eight hundred educators, parents, students and community members participated in over one hundred workshops, cultural presentations, general sessions and exhibits. Participants came together to enjoy the richness of professional and social exchange which the conference setting provided. Keynote and featured speakers challenged the thinking of participants toward appreciation of diversity. As an extension of the Conference, staff and students participated in a televised Talkback program about bilingual education.

The Conference Planning Committee hopes that this report will enable all who attended the Eighteenth Annual Alaska Bilingual Multicultural Education/Equity Conference to reflect upon what was learned, shared and experienced. Your willingness to participate, contribute and work towards equity in education for all of Alaska's youth is genuinely appreciated.



Left to right; *Irene Reed, Martha Teeluk, James Berlin, Letha Chimegalrea-Simon, Marie Meade and Anna Alexie tell about the first bilingual programs in Alaska.*

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*Past members of the State Advisory Council for Bilingual Multicultural Education were able to attend the 20-year reunion. Those present included : **Back row, left to right,** Moses Dirks, John Pingayak, Enid Brown, Elsie Itta, Molly Pederson, Isabella Brady, Elaine Abraham, James Berlin, Millie Buck, Andy Paukan; **Front row,** Lena Farkas, Toni Kahklen-Jones, Aurora Hovland, Martha Demientieff, Marie Meade, Ernie Casulucan, Levi Hoover, Ray Collins.*

Andy Paukan of St. Mary's has attended 15 or more conferences.

20

THE ALASKA STATE COUNCIL FOR BILINGUAL/MULTICULTURAL EDUCATION 1976-1991

Patsy Aamodt
North Slope Borough
School District
P.O. Box 68
Barrow, AK 99723

Elaine Abraham
2411 E. 20th Ave
Anchorage, AK 99503

Bernadette Alvanna
Stimpfle
Nome Public Schools
Box 131
Nome, AK 99762

Tsugo Arai
Anchorage School
District
P.O. Box 196614
Anchorage, AK 99519-
6614

James Berlin
Anna Tobeluk Memorial
School
General Delivery
Nunapitchuk, AK 99641

Isabella Brady
Sitka Native Education
Program
Box 2596
Sitka, AK 99835

Enid Brown
3509 Iowa, Apt. 4
Anchorage, AK 99517

Millie Buck
Box 206
Glennallen, AK 99588

Patricia Carlson
1622 B Washington
Drive
Fairbanks, AK 99709

Ernie Casuli-can
5710 Cope St.
Anchorage, AK 99518

Ray Collins
General Delivery
McGrath, AK 99627

Leon David
Address Unavailable

Martha Dementieff
Box 65
Holy Cross, AK 99602

Moses Dirks
4310 Penguin St. #1
Anchorage, AK 99503

Linda Evans
General Delivery
Rampart, AK 99767

Lena Farkas
Box 253
Yakutat, AK 99689

Barbara Fawcett
Box 44
Metlakatla, AK 99926

Anna Marie Ferraro
Box 253
Dillingham, AK 99576

Mary Gregory
Nutrition Dept.
Yukon-Kuskokwim
Health Corp.
Bethel, AK 99559

Eleanor Gutierrez
Address Unavailable

Russel Hayward
Box 155
Metlakatla, AK 99926

Mike Hirai
Blatchley Middle School
601 Halibut Point Road
Sitka, AK 99835

Mark Hiratsuka
Dillingham Elementary
P.O. Box 170
Dillingham, AK 99574

Lei Hoover
Akula Elitnaurvik School
General Delivery
Kasigluk, AK 99609

Aurora Hovland
1890 Parkway Drive
Anchorage, AK 99504

Michael Hunt
Box 20250
Kotlik, AK 99620

Elsie Itta
P.O. Box 169
Barrow, AK 99723

Christine Jamin
Kodiak College
117 Benny Benson Drive
Kodiak, AK 99615

Eliza Jones
Box 47
Koyukuk, AK 99754

Myra Jones
Box 815
Kotzebue, AK 99752

Toni Jones
Mat-Su College
Box 2889
Palmer, AK 99645

Sandra Juneby
Tanana Chiefs Council
122 First Ave
Fairbanks, AK 99701

Xavier Keyes
General Delivery
Mtn. Village, AK 99632

Vera Kingeekuk Metcalf
P.O. Box 1583
Nome, AK 99762

Hanna Loon
Nana Box 49
Kotzebue, AK 99752

Representative Eileen
MacLean
Room 507 Capitol
Box V
Juneau, AK 99811

Cecelia Martz
Kuskokwim Campus,
UAF
P.O. Box 368
Bethel, AK 99959

Rick Matiya
Kenai Peninsula
Borough School District
148 N. Binkley St.
Soldotna, AK 99669

Marie Meade
6331 Air Guard Road
Anchorage, AK 99502

Marie Monroe
P.O. Box 242
Nenana, AK 99760

Robert Mulluck, Jr.
Kotzebue High School
Box 264
Kotzebue, AK 99752

Andrew Paukan
St. Mary's Schools
Box 171
St. Mary's, AK 99658

Molly Pederson
North Slope Borough
School District
Box 169
Barrow, AK 99723

John Pingayak
Kashunamiut Schools
985 KSD Way
Chevak, AK 99563

Maxine Richert
4275 North Doughlas
Juneau, AK 99801

Albert Rinehart
320 W. Willoughby
Juneau, AK 99801

Sherry Ruberg
3400 Kvichak Circle
Anchorage, AK 99515

Sally Smith
Box 97
Dillingham, AK 99576

Evans Thomas
General Delivery
Buckland, AK 99727

Jade Vittone
Anchorage School
District
P.O. Box 196614
Anchorage, AK 99419-
6614

Emma Widmark
Box 34533
Juneau, AK 99803

CONFERENCE ORGANIZATION

Taking a break in the hotel lobby.

CELEBRATING
20 YEARS
OF BILINGUAL EDUCATION IN ALASKA

The Conference is an excellent place to find Alaskan materials.

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Alaska Association for Bilingual Education
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for Bilingual Education
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Mike Travis, Alaska Department of Education
Carol Williams, Hoonah City Schools
Nancy Bachner, Conferences & Special Events,
University of Alaska Fairbanks

CONFERENCE COORDINATION

Conferences & Special Events, University of
Alaska Fairbanks

ACKNOWLEDGEMENTS

The Conference Planning Team wishes to extend its appreciation and thanks to the many people, school districts, organizations, and agencies that have helped to support and sponsor this conference.

AKABE
Bilingual Program Coordinators
Bilingual Program Staff
Parents and Community Members
Alaska School District Superintendents
Classroom Teachers, Administrators
Technical Assistance Agencies
Department of Education Staff
Community Cultural Presentation Groups
Exhibitors, Students, University Staff
Workshop Presenters
and the many participants who attend
and contribute their experiences every year.

1992 BILINGUAL MULTICULTURAL EDUCATION EQUITY CONFERENCE SUPPORTERS

Alaska Airlines
Alaska Department of Education, Office of Adult and Vocational Education
Alaska Department of Education, Office of Basic Education
Alaska Department of Education, Office of Supplemental Services
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Northwest Arctic Borough School District
Sitka Native Education Program
Southwest Regional Resource Center
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University of Alaska Anchorage, School of Education
University of Alaska Fairbanks, College of Rural Alaska
University of Alaska Fairbanks, Interior Campus
University of Alaska Fairbanks, Northwest Campus
University of Alaska Fairbanks, X-CED Program

Books and student-made crafts from the Northwest Arctic Borough School District.

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BILINGUAL MULTICULTURAL EDUCATION PROGRAMS IN ALASKA 1991-92

Listed by school district, coordinator, and address

Adak, Michael G. Moran
Box 34, NAS, FPO Seattle, WA 98791
Alaska Gateway, Nona Ross
Box 226, Tok, AK 99870
Aleutian Region, Joseph Beckford
Pouch 790, Unalaska, AK 99685
Anchorage, Tsuguo Arai
4600 Debarr Road, P.O. Box 196614
Anchorage, AK 99519-6614
Annette Island, Donna Ross
Box 7, Metlakatla, AK 99926
Bering Strait, Jim Hickerson
Box 225, Unalakleet, AK 99684
Bristol Bay, Peter Hill
Box 169, Naknek, AK 99633
Chugach School, Sharon Herrell
201 E. 56th Ave., Suite #210
Anchorage, AK 99518
Copper River, Sally Hronkin
Box 108, Glennallen, AK 99588
Cordova City, Mike McHone
Box 140, Cordova, AK 99574
Craig, John Holst
Box 800, Craig, AK 99921
Delta Greely, Ruby Hollembaek
Box 527, Delta Junction, AK 99737
Dillingham City, Dora Cline
Box 170, Dillingham, AK 99576
Fairbanks North Star, Bobbie Bitters
Box 1250, Fairbanks, AK 99701
Galena City, Mark Massion
Box 299, Galena, AK 99741
Haines, Nancy Billingsley
Box 1289, Haines, AK 99827
Hoonah, William Hutton
Box 157, Hoonah, AK 99829
Hydaburg City, Monte McKenzie
Box 109, Hydaburg, AK 99922
Iditarod Area, Karen Ladegard
Box 90, Mc Grath, AK 99627
Juneau Borough, David Thomas
10014 Crazy Horse Dr., Juneau, AK 99801
Kake City Schools, Larry Philippi
Box 400, Kake, AK 99830
Kashunamiut, John Pingayak
985 KSD Way, Chevak, AK 99563
Kenai Peninsula, Rick Matiya
148 N. Binkley St., Soldotna, AK 99669
Ketchikan Gateway, Bud Martin
Pouch Z, Ketchikan, AK 99901
Kodiak Island, James Nagan
722 Mill Bay Road, Kodiak, AK 99615
Kuspuk, Robert Clift
Box 49, Aniak, AK 99557
Lake & Peninsula, Joan Junger
Box 498, King Salmon, AK 99613
Lower Kuskokwim, Phyllis Williams
Box 305, Bethel, AK 99559-0305
Lower Yukon, Tim Callahan
Box 32089, Mt. Village, AK 99632
Mat-Su Borough, Randol Bruns
125 W. Evergreen, Palmer, AK 99645
Mt. Edgecumbe, Greg Reynolds
1297 Seward Ave., Sitka, AK 99835
Nenana City, Bonnie Hameister
Box 10, Nenana, AK 99760
Nome City, Dee Hoffman
Box 131, Nome, AK 99762
North Slope Borough, Elsie Itta
Box 169, Barrow, AK 99723-0169
Northwest Arctic, Ruthie Sampson
Box 51, Kotzebue, AK 99752
Petersburg, Nancy Thomas
Box 289, Petersburg, AK 99833
Pribilof Islands, Denver Bowen
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St. Mary's, Andrew Paukan
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Box 179, Sitka, AK 99835
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Box 196, Dillingham, AK 99576
Tanana City, Vince Barry
Box 89, Tanana, AK 99777
Unalaska, Roberta Copelan
Pouch 260, Unalaska, AK 99685
Yakutat, Laura Endicott
Box 427, Yakutat, AK 99689
Yukon Flats, Ann Fisher
Box 359, Ft. Yukon, AK 99740-0359
Yukon-Koyukuk, Nikki McCurry
Box 309, Nenana, AK 99760
Yupiit, Chuck Wirger
Box 100, Akiachak, AK 99552

The Conference packet — everyone gets one.

AKABE AWARDS RECIPIENTS

CELEBRATING
20 YEARS
OF BILINGUAL EDUCATION IN ALASKA

EDUCATOR OF THE YEAR
VIOLA BURGESS

Viola Burgess of Hydaburg, the first southeastern educator to receive the Bilingual Educator of the Year award, speaks about her work.

Hearing noted linguist Dr. Michael Krauss tell the story, "The Birth of the Raven" in the Haida language set a new course for Educator of the Year Viola Burgess. From that day onward she directed her efforts to teaching and preserving Haida culture.

A revered elder in the Hydaburg community, Mrs. Burgess has been working at the Hydaburg school for almost twenty years and along with other concerned Haida Native people, was instrumental in spearheading the effort to preserve their written language.

She assisted in developing the Haida history course and learned and taught Haida singing and dancing. She is presently teaching Haida Art and Language and expects to continue for some time.

Viola encourages others to incorporate Haida cultural materials to stimulate pride in children for their heritage, and to promote a feeling of identity and belonging.

CERTIFICATES OF APPRECIATION TO ADMINISTRATORS

JIM HICKERSON

Bilingual Coordinator, Bering Strait School District

As we know, many people in the role of bilingual program coordinators wear many hats at the district level. Some come to bilingual education with experience in other fields. Jim Hickerson, Bilingual Coordinator for the Bering Strait School District is such an example. Prior to becoming bilingual program coordinator, Jim worked with vocational education programs. Three years ago, he was given the responsibility for bilingual education programs in his district; one of several programs for which he is currently responsible.

Since becoming bilingual program coordinator, Jim has shown great leadership and support for bilingual students' needs. He is especially recognized for his ability as grant writer and coordinator. He has brought in extra resources to his district in support of bilingual programs. Along with a team of local experts, Jim has spearheaded the development of major curriculum development efforts as well as staff development materials called Eye of Awareness. These accomplishments are the reasons for AKABE's Certificate of Recognition being awarded to him.

Jim Hickerson, Bilingual Coordinator, Bering Strait School District, thanks his staff for their support as he receives his administrator recognition award.

Dick Littlebear, Director of the Alaska Multifunctional Resource Center, is recognized for his administrative leadership.

DICK LITTLEBEAR

Director, Multifunctional Resource Center

As director of the Alaska Multifunctional Resource Center, Dick Littlebear has used his resources for the benefit of bilingual programs in Alaska. He is recognized for his untiring dedication and professionalism. He and his staff work with school districts to meet local needs and seldom is any request turned down. As a Director, Dick could choose to send his staff to do training, and keep to the administrator duties. But no, Dick stays active as a trainer as well. One will notice that Dick is on most agendas where training is offered. He has given up much personal time to travel to rural areas of Alaska to provide support where needed. He says it helps him to continue his own learning and to stay current in the field.

AKABE also appreciates his support for the association. Staff resources and support for AKABE activities are always available. Dick believes that professional organizations such as AKABE play a key role in improving the quality of services for bilingual students. AKABE appreciates his support and is pleased to award him the Certificate of Recognition.

SUE HARE

Superintendent, Lower Kuskokwim School District

Sue Hare has been a part of bilingual education in the Kuskokwim Delta for twenty-three years. She has taught at Bethel Regional High School, has been principal at Atmautluak, Kongiganak, Napaskiak and Mikelnguut Elitnaurviat in Bethel. She has also been assistant superintendent.

Ms. Hare has been superintendent for almost nine years. As a strong and avid supporter of bilingual education, she has participated in the Primary Eskimo Program which has evolved into the Yup'ik First Language programs of the district, has supported the development of a career-ladder training program leading to Type A certification, has supported the infusion of the bilingual program into the district's curriculum development efforts and has supported the establishment of a Yup'ik studies program.

Perhaps the district's mission statement best reflects Ms. Hare's commitment to bilingual education. It states, "The mission of the Lower Kuskokwim School District, as a unique bilingual/bicultural institution, where our indigenous language is primarily spoken and where children are valued as our most important resource, is to ensure equal and effective educational opportunities for all students by incorporating bilingual/biculturalism in the curriculum and utilizing the resources of our diverse communities, thereby enabling our graduates to succeed in the villages and larger communities in a multicultural world."

1992
AKABE FELLOWS

"Bilingual educators can help students with their sensitivity, knowledge of their needs, skills through higher education, open-minded and positive attitudes."

HAE CHUNG PENNEWELL

AnchorageSchool District
Bilingual Tutor
Korean Native Language

LOURDES BERNAL

Fairbanks North Star School District
Bilingual and Regular
Tutor/Instructor
Spanish Native Language

"My experience in the child development and bilingual fields has given me an opportunity to see education from a broader perspective. . . . I feel that I want to play a significant part in the education of our young people."

SASSA PETERSON

Manokotak now with Dillingham City Schools
Bilingual/Bicultural Resource Expert
Yup'ik Native Language

Photo unavailable

"The key factor to Sassa's success as a teacher is her ability to be an empathetic teacher. Although she uses visual aids machinery, listening devices, curriculum guides, and other building equipment, those devices can't take the place of her caring, warm personality."

"Sheldon's energies have been directed toward developing curriculum and materials that will help preserve the cultural heritage of the Yupik people. He applies these resources to his classroom teaching. His program instills in students the desire to learn their native language and culture."

SHELDON NAGARUK

Elim - Bering Strait School District
Bilingual Locally Recognized Expert
Yup'ik Native Language

Photo unavailable

The 1992-93 AKABE Executive Board. Back row, left to right: *Perry Mendenhall, Bob Moore, Tim Callahan;* ***Middle row:*** *Bob Aloysius, Barbara McCarthy, Hubert Angaiak, Janice Schroeder, Walkie Charles, Elsie Itta;* ***Front row:*** *Anne Kessler, Donna Dinsmore.*

AKABE

4155 Tudor Centre
Suite 103
Anchorage, Alaska
99508

1-800-478-7787

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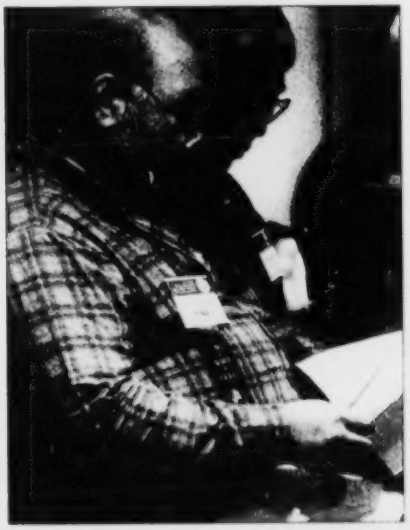
Anne Kessler

Parents' Advocacy
Bob Aloysius

Tim Callahan and Walkie Charles have a serious discussion while others listen.

Bob Aloysius of Bethel reviews the AKABE materials.



Staying in touch and meeting friends are important aspects of this statewide gathering.

X-CED faculty meet at the BMEEC.

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FEATURED SPEAKERS

Raymond Reyes speaks on the "Native Power of the Spoken" and how it can serve as "traditional medicine for contemporary times."

CELEBRATING
20 YEARS
OF BILINGUAL EDUCATION IN ALASKA

OUR STORIES: THE ROOTS THAT BIND US

Martha Demientieff, Keynoter
Holy Cross, Alaska

Martha Demientieff, keynote speaker, shared her observations as an educator, parent and lifelong learner.

Good morning, respected Elders, honored guests, Relatives and Friends. It is an honor for me to be here today. I thank the Planning Committee for inviting me here for the 18th Conference. I hope that I can show you how important the theme, "Sharing Our Stories Our Traditions" is. Our stories and our traditions are the very foundation of our culture, stories are told, sung and danced. Our stories teach us how to live, give us the reason for why things are as they are, record our history, entertain us, help us make meaning of our experiences, counsel and comfort us. If schools don't use our stories and traditions then schools become one of the agencies that make us lose our identity for our stories are our base, our foundation and on this foundation we find a pattern for life.

We get our stories anywhere we find them. Some are from the beginning of time, when the earth was young, when people and animals spoke together, from our history, from people in other parts of the world. In order to understand and benefit from the stories we must know how to hear them with an open mind and not be afraid to ask questions when we don't understand. A friend once told me this story. Once three cats saw some milk in the bottom of a calabash. I immediately interrupted her to ask, "what is a calabash?" She explained that it was something like a very large bowl. The cats jumped into the calabash and drank their fill of the delicious milk. Someone came along and saw the cats down in the calabash and said, "You'll never get out of there." The three cats began struggling to get out until they were exhausted and then two of them gave up and perished at

the bottom of the bowl. But one cat just kept trying and trying against all odds and finally he made it over the rim and survived. You see, the third cat was deaf and could not hear negative messages. This story from another part of the world thrilled me and taught me a valuable lesson about positive thinking.

About fifteen years ago we had our first Elders' Conference in Holy Cross. An old lady told us that, "Long ago we used to make the kids sit down and listen and teach them how to be people." That is how my mother taught me. She told the same kind of stories that mothers all over the world tell to make their children behave. Some of them were fibs I know now. She hated arguing and would not allow it so my brother and I got good at making ugly faces at each other instead. She would catch us and say, "Your face is going to freeze like that and you'll be ugly forever." We used to watch the owls hunting, swooping over the tundra at dusk and when we didn't want to come in from our play she would say, "Those owls will pick you up and carry you away and feed you to their babies." Of course we rushed in to our own dinner then. She would entertain us in the evening with stories. While she talked she would be folding a piece of cloth and when she came to the part of the story there was a mouse or a rabbit or some other animals she would hold up that animals made out of the cloth she was folding. She would to the same thing with string. I wish I remembered the cloth and string stories she told us.

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My father had a different way of telling stories. He would read them from books. He had a whole wall of bookshelves in our tiny house and these were filled with books. I spent many hours looking at these books, checking out how they looked and smelled and probably even tasted them. The part of the books I liked best were the blank pages at the front and the back of the books. I wanted to put my marks on them like I did in Story Knife. You see we never had any spare writing paper so any black paper, even the backs of can labels became precious to me just to make my own marks. That is how

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I learned to love writing and stories. Give any child a blank piece of paper, no matter what their age and they will put their stories on it. That is how they learn to love writing.

Children have no prejudices. My very first book was, "Little Black Sambo." The pictures and words were wonderful to me. A tiger running around in circles until he turned to butter. A little boy who could run faster than an animal. We got our winter supplies once a year and everything was dried or salted. If we wanted fresh food Dad had to hunt and chase after animals. Our country was flat and you could see for miles. I imagined this little boy living somewhere near the horizon in a wonderful place where animals chased people and turned themselves into something delicious to eat! As I looked at my book and I realized that letters made words and words make stories. I was bursting with the desire to learn letters. In school talk, I was Reading Ready. I was in my twenties when I learned that some stories are inappropriate because they teach children negative stereotyping. I learned this when one of my own children came home with a school book that was titled, "Columbus Discovers America." There was a picture of some half naked Indians hiding in the bushes staring at a ship. The caption said, "The white man's ship is great. It is greater than thousand canoes." Thank God people are more sensitive than that now and such a book would never be in our school.

Our stories need to be in the school. When our own stories are absent from the curriculum, that implies that there is something inferior about our stories and us.

I attended a wonderful women's conference in Huslia a few years ago. At that conference, my friend Catherine Attla told us "You parents and grandparents have to go into the school and tell the students stories. Tell them about their own people so they will know who they are." I tried this in my classroom many times and you could see the interest in learning soar. There was one duty I absolutely hated and that was detention hall. When the student broke certain school rules they were to sit silently for a prescribed number of minutes doing nothing. I noticed that the same kids who were on detention in the fall were on detention midway through the year and so I concluded that detention alone did no good. One day I decided to tell them stories about their grandparents. I told the one boy, "You look so much like your Appa (grandfather) it always makes me feel happy when I see you. I proceeded to tell them all the best things I could remember about this old man. I did the same to all the kids on detention and you could actually see the peace come over their faces. Many of them never got on detention again. So their own stories helped eliminate some discipline problems. I also use our own stories to teach word problems in Math, Sex Education, Health, Drama, Art Social Studies, Home EC, and everything.

In order for us teachers to use stories effectively in school we ourselves have to respect them and try to understand them. Even if we don't fully understand them we must remember that our objective is to instill pride in the child for his own heritage and also a love of

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learning. We may need to put aside our own preconceived notions and just let the stories teach. At our elders conference an old man told us the story he had heard about the first airplane that came to our village. It went like this. "I was going to see my fish trap and I heard an engine." We Native listeners knew that we only have fish trap in winter and that in those long ago days there was nothing we used in winter that had an engine", so his first words implied that something awesome was about to happen. He continued, "I looked up and I saw a huge dragon fly. I saw its double wings. I saw its eyes. I saw its feet and I heard it making noise. I kept watching it and I never took my eyes off of it. I watched it until I fell down. I lay against the fish trap fence so it wouldn't see me." When this old man found out that it was a new thing, an airplane he made a very funny dance about it which told the story of his fear. After the conference a young non-native teacher asked me, "Can you imagine a people so simple that they don't have enough sense to turn around before they fall down?" We had both heard the same story and got different meaning from it. After I calmed myself I asked him, "Have you ever seen a hunter so brazen that he would not take his eyes off a fearsome thing?" For a long time afterward I was silenced because of fear that our stories would be misunderstood an cause our people to be mocked. Now I know that we cannot be silenced because we have to help others to understand and enjoy our stories. We must get our stories into the curriculum so that we will build a solid base for our student's education and help them love to learn.

I recently went home to my people in Chignik Lake. While there I had the privilege of visiting with a friend of my mother's, Doris Lind. She was telling us about the plants and herbs that were used as medicine. She knows all about it but because I do not know enough about my language to learn in, she had to speak in English. I could see that it was tiring for her and somewhat frustrating. Finally she stopped and looked at her grandchild. She said, "I used to get punished for speaking my language in school, so when I had children I never let them learn our language because I was so afraid they would be mistreated if they used it in school. Now, I wish I hadn't done that. As I looked at her I realized how much I had lost when I lost my mother's language. I have to learn in a harder way now. It was like looking in a window at a treasure that I could not have and to only be able to have a small share of my heritage. I bring this up now not to harp on the same old complaints that sound like self pity, but to say to you parents in the audience who still speak your Native language, speak it to your children. Someday they might ask you why you never taught it to them and what will you answer? My mother and grandparents died when I was very small so it's not my fault I don't know my language. This look made it very hard for me to realize who I am and to have self esteem.

Stories told about Natives too often stress the sensational problems we have and produce curriculum that focuses on our problems of alcoholism, drug abuse, violence, homicide and suicide. This is okay because we have to learn like everyone else how to deal with those problems. However, when these are the only stories being told they give the message that there is always something wrong with us and this promotes despair rather than strengthening us.

I had a wonderful History and Geography instructor at the University of Alaska, who told me the story of the black spruce forest. The black spruce grow densely in shallow soil underlain with permafrost. They are small and dark and can be very, very, old. I understand that they do not have a tap root but deep on their roots becoming tightly intertwined in order for them to stand straight and tall, strong and healthy. When something occurs to disturb their base, the trees begin to lean any which way and begin to die. He showed us slides of this. It is called the drunken forest.

When I saw the headline story a few years ago titled, "A People in Peril", I was saddened to the base of my spirit. We have all experienced the pain caused by this kind of tragedy. I remembered the story of the black spruce forest and was comforted. It occurred to me that we are like that forest. Our very foundation has been disturbed. What we have to do is twine our roots together, to find strength and survival in and with each other.

At this conference then, let's share out stories and traditions and learn from each other. Let us take our responsibilities seriously. It is not enough to give lip service to multi-cultural multi-lingual education.

School board members, you can make policies that support our stories and traditions as part of the school curriculum.

Parents, make your stories and wishes known to the school boards and administrators. We especially need men to tell stories. When my husband starts to tell me a story, he always begins, "My Grandpa used to say . . ." I love to listen to men's stories. They have a wonderful voice and a poetic way of speaking. Uncle Nick told us a story one day, and began, "When I was too small to step in my dad's tracks . . ." This sounded better to me than, "When I was about nine years old . . ." Men's stories recount how smart the animals are and show how much they admire the animal that can outsmart them. Their stories are usually told with great humor and skill. My husband was telling some

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friends about how he took his eyes off of a fox for just a few seconds and couldn't spot it again. Laughingly he said, "It went against the willows and stayed still." I remembered that in spring the willows get red, then yellowish. A red fox would be hard to see against that background. Their way of telling a story makes us think and draw conclusions and learn animal behavior, among other things. We need men's stories, and should arrange comfortable situations in school where these stories can be heard. We need to arrange a time out from TV and Basketball games to hear the stories too. I get worried when I see that the only stories the children are hearing are TV stories mostly of violence. We become so immune to violence from watching that kind of story and we may never know the truth of the matter, that violence hurts, that some things are shameful, that everything has consequences. Our stories are not just "those old things that have no contemporary meaning". There are old stories that help us very much now if we know them. There is a crooked bone in the beaver's leg that no one could ever break in long ago contests of strength. They say that beavers hold up the world. Long ago, young girls would be put in seclusion for a period of time when they became a woman. During this time a girl was taught the skills she needed to be a successful woman. When she was ready to take her place in the adult world, her mother and aunts would decorate her with beautiful clothes and beads and show her to the people. In my family the wolf is our model of a good responsible family member, caring for the young and fulfilling their role. I have a cousin who is an actress and lives far away from home. I gave her a headdress like this. I told her to remember when she looked at the beaver fur that the beavers holds us the world and us where-ever we are in it. The wolf is our helper and mode of correct behavior. Look at these beads and remember that even though you show yourself to the people in a different way than our people ever did, we can show also the great beauty of our people. She has done this in her acting and as she presents our stories as an actress. We hugged and cried and felt very happy that our ancestral stories could help us now. Our loved ones reach out from the past to help us if we know our stories. We will teach from the grave is we tell stories.

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Administrators, commit yourselves to making schools promote a strong cultural foundation. Know who we are, respect and build on that. Put our foundation our stories in the schools.

Teachers don't give up and say "I can't" use local experts and share your own stories. Minority teachers, don't just teach your cultures, teach though it by using the local stories to make every subject more understandable to the students. In a Social Studies Class I was teaching about the westward expansion, the cattle drive, roundups, branding, etc. The kids were very surprised to learn that we used to have reindeer roundups, branding and such and the word was done by teenagers like themselves, in fact by their grandfathers and uncles. That way they felt included in history and were more interested in it.

Students, write your stories too and take an interest in your Native traditions. I found out that being Native was a great asset for a student. As long as I presented myself with pride and dignity people were eager to know me and hear my opinions. Don't get bogged down in the "Poor me" stuff. And remember, Nintendo doesn't speak your language. Take time to learn your people's ways.

Lets all twine ourselves tightly together through our stories at this conference for real equity education, by sharing our stories and traditions, our roots, we will be strong and we will stand straight and healthy.

Quiana, thank you baasi. Dogidinh.

MAKING OUR SOCIETY SAFER FOR DIFFERENCES

Dr. Samuel Betances
Professor of Sociology
Northwestern Illinois University
Chicago, Illinois

Samuel Betances has strong feelings and opinions about equity.

I don't know if you got the name right. If you do it from an Alabamanian point of view, you come up with Dr. Betances because that's the way it sounds, but in reality put a little bit of Hispanic pronunciation to it, it's a little more exotic, it's a little more sensuous, it's a little more indigenous, it's a little more complete. Betances, try that. You're not dipping, now, you've got to dip, you know, to make this thing right. Try Betances. Now, if you think that's an adventure, my first name is Samuel, try that. All right, think of Manuel. No, no, no. Think of damn well. It's just like everything I do. Because I'm bad! I love what the young people do when they celebrate culture and identity and peoplehood and uniqueness in terms of what they can do with dance and song and I try to do that by speaking and doing my emotional thing, here, with a little bit of humor so that we can learn how to be better at being better so that finally, we can get this country straight into the 21st century, safer and healthier than when we found it.

Now, those of you who are standing back there, this is like church, we have a lot of seats up here in the front, so if you come when we take up our offerings, we'll start from the back, so — don't I look like — I feel like the Jimmy Swaggert of diversity right now. My goodness, look at this. As long as I don't cry. That's — now, be nice. We've got to be nice to Jimmy; he's all right. I understand he's — never mind, I'm not going to get into Swaggert.

But folks, let me tell you something, let's get into what we're talking about here. In order for you to appreciate it, to understand where I'm coming from, you must understand that one of the things that we have to do when we teach, when we speak to our young people and our grandchildren, when we communicate in the classroom, we have to almost all the time remind people what is the meaning that we give to the differences that they are seeing that we are not aware of. So when they see you dress in a particular way and they see that you look in a particular way and you sound in a particular way and you dress in a particular way, you almost have to be conscious of the fact that when people look at you, they may be having an image of who you are that has nothing to do with what you really are about. I mean, if you take a look at the prime time news version of who some of us are, it scares me. Because every time we see ourselves in the news we look like we're drunk; we look like we're dependent; we look like we're in trouble; we look like on the unemployment line; we look like we're less patriotic; we look like we're dealing in drugs; we look like we're criminal. And so one of our problems in society is that we cannot make the society safe for differences as long as people have unrealistic views about who we are

based on the assumption that they have, that the society gave to them, from the media point of view.

Now, you're listening to a unique accent; it is a beautiful accent; it is a Spanglish accent. I was born in Harlem, New York City. Look it here. And my momma and daddy divorced, and my daddy divorced my momma and his children. You know, just because the marriage doesn't work doesn't mean the family has to break up. And somewhere along the line we've got to get people to understand that if we bring children into the world we ought to be responsible for those children, and sometimes it means giving money to that person which you do not agree with, who you are angry at, who nevertheless is the keeper of the resources to make sure that our collective children have a right to survive. And my daddy didn't do that, and I was the less because of it, and at least my brothers and sisters as well. And so they — my mother did not know what to do so she took her little boys, all four of us, and I was the baby of the boys, and my smaller sister back to her native Puerto Rico, up in the mountain, coffee bean region of Puerto Rico in a rural area, there. That's where I grew up. That's where people like Juan Valdez is from. You've seen Juan Valdez; he's the Columbia guy that picks coffee beans one by one and still makes a profit. I think Juan has got something else growing on the side; I don't know. Stereotypes, huh?

But I grew up in Puerto Rico and the reason why that's important is because all of a sudden, when I was born, on May 17 1941, I was born as a citizen of the United States of America while my people were racially mixed. My momma, very white European looking, my daddy very negroid African looking — you know, black skin, flat nose, course hair, full lips, not like Mick Jagger, but full lips. And they got together and had some of the most beautiful children you have ever seen. But we were made citizens of a country that did not value racial mixing. So never mind that I was beautiful. From a people's point of view, I was not as ideal; I was not the ideal type. Oh, how I wanted to have good hair all of my life.

Do you ever watch indigenous people who have hair that comes down like that? Do you ever see — in Chicago we got a player by the name of John Paxton in the Bulls, and he's a little guy and he throws the ball and then he

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goes like this. My biggest dream in life way saying, "Hey, how's it going?"

Do you ever wish your eyes were rounded? Do you ever wish your skin was lighter? Do you ever wish your lips were thinner? Do you ever wish that you were something that you couldn't be? Well, that's part of the tragedy of not having enough role models and celebrating only one kind of model in terms of what is beautiful. And so it was that I struggled with the fact that coming out of a racially mixed background I was already a citizen of a country that did not value racial mixing. In fact, the biggest, most powerful argument that you could ever tell somebody about not marrying interracially is think of the children. Well, hell, look at the children. And at that time it wasn't a big plus. We were basically Catholic. Now, my first name is Samuel; well, that's like Samuel. Well, it is Samuel, but if you say Samuel you qualify for affirmative action.

But the interesting think is that that's a Jewish biblical name in a Catholic region of the world, which means you grew up Protestant. Because, you know how it is, Catholics name their children after saints, after Jesus, which puts a lot of pressure on Mexicans to sin. How would you like to go up to my room? What is your name? Jessy, you know, they modify. Maria. So the Jewish biblical name indicates that in Puerto Rico, in a Catholic region of the world, in a rural area, racially mixed and poor, we were citizens of the United States of America because the United States of America wanted the territory and inherited a bunch of people who they had no real option but to name us citizens and in naming us citizens, we come to the house of democracy through the back door.

We inherited that. There were indigenous people, Native Americans, and they were made to be strangers in their own homeland. In fact, some of us became citizens not to be included but to be excluded. When you give citizenship to indigenous people what you're saying to them is we failed to recognize your international right and human right to sovereignty and therefore to neutralize the need to sign treaties which are above constitutional right as an exercise of sovereignty, we are going to make you citizens to deny you access to rights that are inherently and yours in terms of inalienable rights that cannot be taken away.

So, a lot of us, while we did not speak English, we were made citizens. While we did not look white Anglo-Saxon in terms of the physical characteristics of that ideal which is beautiful and European in legacy, but only one option of the way that God created human beings, because God created us all and God doesn't make any ugly. And thus, while we were yet strangers, we were made members of a family that had no idea how to relate to us except, perhaps, in rejecting us.

And so here we are. We have a tremendous responsibility to make sure that when young people grow up in a society where they are stigmatized and rejected and viewed as non-ideal for the purposes of creating an assimilation and everything else, we need to appreciate it to understand that in terms of equity and multi- cultural education, we want to empower our children to reject rejection instead of rejecting each other and themselves.

And so it was that there was a law that was passed by the federal government that said in the Territory of Puerto Rico, in the Territory of the Sandwich Islands called Hawaii, in the Territory of Alaska, in the Territory of the Virgin Islands, in the Territory of Samoa, in the Territory of Guam, in the Territories of the Philippines, in all of those territories where the United States has now expanded itself, we all had to learn English. But do not be misled. It was not English for the purposes of being

included as equals, but so that we may be disconnected from our old loyalties and begin to use language to connect to our new loyalties. Now, don't get me wrong, anybody who says you can get along without English in the United States of America is a fool. English has replaced German as the language of science. English has replaced French as the language of diplomacy, the lingua Franca, the language of business. 70 percent of the information that we have in this sketch and software is stored in English. Two-thirds of the books that are printed in the world in the age of information are printed in English. English is the language that binds American citizens with American citizens. If it were not so, it would not make sense to have me here this way to speak as clear and as beautiful as I do.

This is not bashing the English language. English language is vitally important. We need to empower our young people with the English language. And I'm talking about middle class standard English. What I am saying is that when we first confronted English it was not for those purposes; it was rather to disconnect us from our legacy, disconnect us from our identity, disconnect us from our families, from our tribes, from our nations, and from our Gods. And therefore, what we're going to have to see and to understand is that those people who argued that English is vitally important, we say, "right on", but for what purpose? And there are many purposes in terms of indigenous rights, in terms of those of us of national cultural legacy. English is vitally important because it connects us to our peoplehood and therefore, we must be respected because we grow healthy when we are connected. We grow healthy when we are thought of valuable. We grow healthy when we can dance and speak and worship and relate to each other by that invention which is so sacred, the spoken word. Therefore, we have no argument about learning English. Look at me. I speak better English than people who only speak English, speak English.

But when I come from Puerto Rico, where I had a teacher who by law had to teach me something that she didn't know, I learned magical phrases of English. You know what happens when you take a foreign language, you learn about your language, you learn the grammatical rules of your language and then they stick you with a couple of magical phrases that never leave your mind. If you've taken Spanish, you know at least two, three phrases that you always use. If you've taken Japanese, you know the same. Well, I took English as a youngster and I knew how to say, "the rabbit hopped." So when I land in New York City at age ten, "Hey, kid, what do you want?" "The rabbit hops." That got me out of a few jams in New York City, huh?

Which is your magical phrase that you have in your mind? That means absolutely nothing, and you're always trying to figure out how to unload it because it caused you a lot of pain to get it. But it doesn't mean anything. So my teachers in New York City one day saw us — they looked at all these kids from Spanish speaking backgrounds who were a people of color from a Catholic region who are foreigners and citizens all at once, and the teachers immediately looked at us, it was right after World War II and they were trying to create the unity that kept the Irish loyal. Because the Irish tended to be a friend of anybody that was an enemy of England is a friend of ours. And so since Germany was fighting England, there was a fear that the Irish would be sympathetic to the Germans. And they wanted unity. And as a result of trying to get this unity, a World War II assumption was that everybody had to speak English almost as a patriotic declaration that you have no loyalty to any other country. And when you consider that we have a country with the largest significant group coming from a German background, it was very important that the Germans remain loyal, and the Italian community was very important and we were at war with Italy. So it was important that Joe DiMaggio remain loyal. And with the Japanese it was a great time to get rid of them and take their land away so we just put them in concentration camps and said that they had loyalties someplace else. Interestingly enough, it didn't register anywhere that it was the indigenous American Indians who were able to make communication possible in the field so that their plans could not be decoded. So we were able to use the language only as a function at special times, we did not recognize their value for maintaining culture, only for sending signals so that movements of troops can go from one place to the other.

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It was in that environment that I come, innocent, minding my own business, and my teachers look at our generation and said, "Speak English", and we said, "Si". Forget Spanish, okay. And before we learned English we forgot Spanish and soon we were illiterate in two languages. Hey, teachers, you only got it half right. Demand that we learn English but do not expect or demand that we forget Spanish or anything else because the language that we have enhances our world view. If our language is good enough to God it can be good enough for Alaska, good enough for the United States of America.

Next time your child doesn't want to speak the language, you remind them that languages do two things. They transfer information, that's why we need, in the age of information, more than one. But language that is inherent to culture connects you to your roots and your way of life and a unique way of life that no other language can. It is the basic language that gives you your identity and sense of peoplehood. Therefore, we learn English and we learn other languages for the purposes of transferring information and we learn the language of our culture and legacy that we may be healthy and belong and be part of a people and to ensure that as long as there is a world, our peoples will survive through the language, those concepts that are pregnant with meaning that connect us through history with our roots of peoplehood forever.

But I didn't know that. My momma couldn't protect herself against that. We were growing up on welfare and so I wanted to belong. I spoke both very badly. Then I met an Asian woman, Japanese American woman who had grown up in a concentration camp, part of her life in a country called the United States of America. And I went to work for her. She was a Christian. I was a high school dropout. And

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she said, "What are you going to do?" I said, "Well, what I'm going to do is I'm going to join the Air Force; I'm going to join a good gang and I'm going to buy me a Ford Victoria, 1956 Ford Victoria; and then I'm going to be okay." And that little tiny lady got parental on me. And she began to do this pointing with her long bony finger. A tiny little lady. I was a big dude. And she said, "No, you're not because God has a great work for you to do and you can't do that great work unless you get an education." And that tiny little lady was the first person that I met that got parental on me. Told me how much I slept, told me how much I travel, and what to spend in recreation. Told me how much time I wasted. Told me how much time I worked. And she said that time was a talent and that it was time for me to go get an education. Now, she was going to inconvenience herself because I was a good worker. And she was going to get me to go back to school because she says, "Young man, you are intelligent, but you are incompetent." You know, if you take intelligence and incompetency, you get deviant behavior. There's nothing worse than having an intelligent person that doesn't know how to be productive because they'll get into trouble.

And I wasn't so much getting into trouble as much as I didn't have any purpose and I was getting into trouble in the time when you need to have a purpose. And she took my money. And she fought with those people at that hospital so I wouldn't have to pay money coming in from Chicago all the way into that Seventh Day Adventist Hospital, way out there in Hainesdale. And she took my money. And then she fought with them and got me to get a room with six Korean guys who didn't speak any English. And so I shared a bed in a room with six other people that came from Korea. And I watched how they stuck together and helped each other, did not have mastery of the language, but they had academic competency, they had their values, they knew how to struggle. They came in a selected migration group with academic proficiency. They did not know the language but they knew how to study. I knew the language but I didn't know how to study. And if I did not know the language and did not know how to study, can you imagine if they put me in the same classroom with somebody that does not know the language but knows how to study? So it was all mixed up.

And soon, I had enough money and she came to me and she says, "We're going to send you to a boarding school and you're going to get yourself straightened out and you're going to be a Christian." Boy, she just knew exactly what I needed she said. Sometimes parents are like that. They always know what you need. Well, you can't blame them because that's what brought them to hard times. You've got to be a little patient. I went to school and there I was with white males. And there was a young man by the name of Roland Lenhoff, white male. And there was another one, David Sandquist, tall, good hair. And I had nine scars on my body. I grew up in the mean streets of New York. Nine scars. And I was a good kid, too. And I looked at this dude when I'm taking a bath, there was six of us, because you know boys are like, you know, slobs, they — girls have stalls. You take baths with curtains. No, you take out all these pigs, you put them together, you know. In the military there's no respect. They've got six guys waiting and you're in the bathroom. "Hurry up, man." Nasty. As nasty as you want to be. And I looked at this tall, white male with good hair and I didn't see a scar on his body. And I said to myself, "How can you grow up and not have scars?" This is the David Duke factor.

And I looked at this dude and I didn't see a scar and he was bathing and I'm looking, you don't have a scar. He turned around and caught me looking. I said, "Uh, oh. I'm only looking." And I realize as I live with these young men that they had different kinds of scars. One of the problems with Black Heritage Month and one of the problems with Hispanic Heritage Month, because we gave black people a whole month, it's just as small as one of the year, you know. One of our problems is when we have these heritage things and I guess Indians and indigenous people are going to get November. You know, there's a movement along those lines. We sometimes act as if this is a great opportunity to tell everybody about how bad we got it. And we talk as though we got a monopoly on suffering. And I got to tell you folks, all of God's children got problems these days.

And one of the things that we got to do is make the society safe for differences. It's not being good to a group, it's being good to everybody including ourselves. If I'm not happy about the color of my skin, I'm not going to be happy about the color of your skin.

And I met a young man there and he was a — we took speech class together. And let me tell you folks, he liked what I did with my stage presence. He said if I could do what you do I could outdo my daddy who's a preacher. So he said, "I'll tell you what I'll do. You teach me how to do the stage presence and paint pictures with words and have that performance thing that you got and I'll teach you how to say it right." And we had cooperative learning right there. And I taught him how to do it because I had to talk myself out of a lot of things. You understand? When you live in a hostile

We've got to get our young people with so many skills that when they walk into a place people take note of the fact that they can transcend and cut through and say what needs to be said in a way that universalizes all of us.

environment you learn to talk yourself out of a lot of things. Sometimes you don't even know how to shut up. You entertain people because you've got to survive. You've got to survive. You've got to survive. You act like you're some kind of a clown. You're not a clown; you're just hurting inside and don't know how to do it.

We've got to get our young people with so many skills that when they walk into a place people take note of the fact that they can transcend and cut through and say what needs to be said in a way that universalizes all of us.

I'll never forget. I began to learn middle class English and middle class English and middle class English. And folks, I forgot my Spanish. And I was so proud. It took me five-and-a- half years to get through college, working my way through. Sputnik had gone up, educational reform kicked in on the agenda of presidents and Congress. We were scared of the Russians and we didn't know what to do, and so we pass all kinds of laws. I got a call from the registrar's office that I had everything to graduate but I could not graduate folks, because I did not have a foreign language. Now, ain't that a blip?

Why is it that when members of the core society learn a second language they are geniuses, but when you speak the language of your culture you're unpatriotic, undeveloped? Now I had to take — and guess what language they taught more often than any other in the school? Spanish. So I go in, there's this big, tall Anglo, me and this Mexican kid. And there's this big, tall Anglo saying, "Como esta usted?" So I said, "Me?" "Yo estoy bien." "Huh, you speak Spanish?" Like he was going to — you know, touch a rattlesnake. I said, "I pronounce Spanish but I don't know where to put the accents and the structure of the language, but I know how to pronounce." "You can't be in my class, you've got to be in the advanced class." So they took this Mexican kid, Poncho. They took this Puerto Rican kid, who I was so proud of my middle class English and they took us to translate El Cid. That's been very valuable in my life as a professional. And we were failing, and all the Anglos were getting A's and B's. Do you know that to this day, I do not how to structure the — I don't know where to put the accents? And when I write a letter to my friends in Guadalajara, or to

Why is it that when members of the core society learn a second language they are geniuses, but when you speak the language of your culture you're unpatriotic, undeveloped?

my cousin in Puerto Rico, I always write the letter in Spanish, and at the bottom I put a bunch of accents with instructions, "use as needed." All because a student knew more than a teacher.

Teacher's can't stand that. And so we are neutralized, even what we know. Instead of saying hallelujah, we got somebody here who speaks the language and we know the structure of the language; we'll make a marriage; we'll help each other; we'll expand; and we will universalize our spirits. That's right, when you gain a new language, you gain a new world. Then the reverse must also be true, if you lose a language you lose a world. We've got to walk to the corners of our schools to make sure that people in the name of education are not causing our young people to lose worlds instead of expanding into worlds.

Walk tall. Walk through that front door. Embrace your heritage. Inconvenience yourself. Make sure that your children know how to cold switch, celebrate life, be healthy, be abnormal. Do you understand what I'm saying? If you're scared of me living next door to you, you are normal because the society told you that I'm a criminal four out of every five times you see an Hispanic on TV, we're committing a crime. Even during this Gulf Crisis, every time I traveled to places, people would always look at me. White males would huddle and say, "Who is this Khadafy looking guy over there?" White males ask each other things like, "What do you do?" But when I sat next to them they said, "Where are you from?" And I said, "Relax. It's okay. I'm from Beirut." When I walk into the airplane and somebody took my luggage space I said, "In the name of Allah, who took my space?" People get up, empty it for me. If I leave my attache case and walk away they say, "Oh, Mr. Abdul." See, the stereotypes is that Arabs are the three B's, bellydancers, billionaires or bombers. We have no other options, and so we grow — we are a crime just by being — just by going out in public people perceive that we're dangerous or stupid or intelligent, and that's not right. And a lot of us believe, then that what we've got to do is change ourselves.

I always wanted to have good hair. I always wanted to marry someone with lighter skin so I could make it better for my children. I always wanted to put distance between me and my roots and my people because I wanted to be valuable. And I thought that the only option that I had was to reject myself instead of rejecting rejections. Black people came strong and proud one day and said, "Black is beautiful," which did not mean that white was ugly. Black people said, "We're not going to cook our hair no more." You don't need to round out your eyes. You don't need to bleach your skin. You don't need to marry interracially to make it better for your children. You don't have to deny your religion. You do not have to get a name job and change your name. You don't need to be embarrassed. You do not need a face lift. You do not need to apologize for the stretch marks that mean that you brought life into the world. You need not apologize for the way that God made you. God didn't make any mistakes. Black is beautiful. And black people started saying things with their hair just as surely as you say things with yours. Black people had afros, no naturals now, we're talking about afros. In those day you knew if somebody had an afro especially if you sat behind them because you couldn't see, and you better not say nothing, either. Black people had these African shirts from Hong Kong and everything on those days.

I got to tell you something, women came on strong; new song, I am woman, I am strong. New song. Women said if men and women both work outside of the home then men and women both need to work inside of the home. Men have to do their fair share of the crappy work at home. You can't come home from work and sit down and zap the TV with refreshments while she goes to the kitchen doing the second

shift all by herself; that's not fair. In the age of information a woman's mind is equal to a man's mind. Mind wear is equal. Everything from the neck down is minimum wage. It's a new age. And I've married one of these women of the '90s before the '90s. She's something else. My wife? I said to her, "Honey, you know, this is why we're still, you know... " heart pump, pump, you know. I said, "Will you marry me?" She says, "Not until we have a mountain top experience." So I said, "Shoot, I'm for that, you know?" Lead Sammy to the mountain. I'm Puerto Rican but I'm not stupid. I said, "What do you mean?" She says, "Let's go to the Pacific. There's an exotic mountain near Honolulu; it's called Diamond Head." And I said, "Why Diamond Head?" Because every time we see that symbol we will be reminded of our covenant, our understanding; it will be our mountain. So, man, we had to fly all the way to Hawaii, climb this mountain, and I'm ready for my mountain top experience on top of Diamond Head. I said, "Lord have mercy, look at all these people around here. I don't know how we're going to do this." And she said, she's one of the indigenous people, Chimorro's from Guam. She said, "Ask me again." And I said, "All right. Are we — can — I want to marry you." She says, "Do you want me to respond?" I said, "Right now, right now, right now." She says, "Are you prepared to take a leave of absence from your traditional scripts of machismo behavior to be my exclusive man as I am prepared to be your exclusive woman for as long as we both shall live? Don't answer now, I got some more things to attach to this thing. Adultery will never be an option. You can never walk through that door of my house, look at me in the eye, sit down to the supper table, enter that bedroom, participate in worship knowing that somewhere you've betrayed our sacred covenant. Adultery will never be an option. And further, I said, "What?" "Divorce will not be an option. And you will learn to do your fair share of the crappy work at home. And we will be an extension of each other's life. And when I need to achieve, you will be supportive and when I achieve, you will applaud and celebrate with me. You will be my man and I will be your woman. What do you say?" I said, "Damn — I mean, all I wanted was for you to marry me, you know." She says, "You don't understand, Sammy," she calls me, "We live in a world where women outnumber men. And consequently, when women outnumber men there is a feeling there around somewhere that sooner or later when you become tired or you don't want to be inconvenienced you could always shop around, marry younger, marry richer. And you see this body of ours? It's a temporary thing. So when all of our youthful beauty is gone, and so far, you know, it hasn't left me yet, but you know, it's getting there." And so we talked. And then she says, "Every friend that you've ever had that believes they have a potential claim on your friendship at any level, I want you to go talk to them and say to them you've met your woman and you're going to go straight." And I said, "Man, that's tough because I travel a lot, you know." And you know something? Four months later I said to her, "It's all cleared up." And this woman and I have a life that is wonderful. She's gone and she's gotten a doctorate; she's written five books; she served as the curator of the museum; she served in the governor's cabinet; she's visited 27 countries; she speaks three languages. While I am here in Alaska she will be in Guadalajara heading a delegation in the sister city relationships between two cities. This woman of mine, she and I are happy, spiritually grounded, and I walk tall and I tell young people the answer to the aids crisis is not making love without the glove, or with a glove; the answer somehow is the ability that we need to understand that it is easy not to be loyal because we've got the automobile and we've got the telephone and we've got the opportunities, but by golly, if we're not committed to family values, if we're not committed to spiritual principles, if we're not prepared to be nurturing people, to celebrate each other, the family will erode, our community will be impoverished and we will be in trouble. Thank God that my wife came to me and said I had to do it her way, from a feminist point of view. And I must tell you folks as I look at night, and I've gone onto two presidential administrations to be a consultant, corporations send their helicopter to pick me up, I've appeared on national television, I go to Japan to train executives, I go all over the world, I come to Alaska, and I looked around, and folks, the person that I admire the most in life is my wife.

In the age of information a woman's mind is equal to a man's mind. Mind wear is equal. Everything from the neck down is minimum wage. It's a new age.

If we're not committed to family values, if we're not committed to spiritual principles, if we're not prepared to be nurturing people, to celebrate each other, the family will erode, our community will be impoverished and we will be in trouble.

And therefore, when we have home economics, we've got to use home economics not as a place where women learn how to cook and sew, to play a support role, but where men learn how to cook, how to give, how to nurture, how to clean those babies. Fellas, it's easy. You do what women have done through the years, learn to breathe through your mouth.

Drugs, what are drugs? Nothing more than people taking chemicals to switch the channels of their moods. That's what drugs are; illegal or legal. You hear the tragedy every spring in Alaska. When the snow melts, we always find people that die, who were drunk, that come out of the plows. Bodies preserved in their anger. People who switched channels. What are drugs? What are drugs? Chemicals to switch the channels of your moods. So what do we

do? We have to make sure that our children are in the proper channels. We have to make sure that with each other, that we are in the proper channels. If I like the channel that I'm in, I'm not going to switch channels. And therefore, through love, through respect, through listening, through conviction, through example. Don't tell your children to read and they never see you reading, but you've got to read. You've got to read. You've got to read. And therefore, the video stuff has to switch, has to switch, has to switch.

Folks, the time is here for us to recognize that multicultural education and bilingual education and equity everywhere is nothing more than us embracing our collective responsibility to make democracy work. How proud I am that in the '90s, on the eve of the 21st century, we came together. And while it was cold out there and the wind was howling and there was frozen snow, we consider what it means to be a citizen in this great country, and decided collectively to make coalitions of interest instead of coalitions of color to make our society stronger and freer than when we found it. That's the challenge. Take this last day seriously. Be reenergized. Be motivated. We all need each other. And I'll see you in the 21st century, healthy, stronger, and freer. God bless you.

Folks, the time is here for us to recognize that multicultural education and bilingual education and equity everywhere is nothing more than us embracing our collective responsibility to make democracy work.

FUNNY WORDS

John Active, Banquet speaker
KYUK Radio and TV, Bethel

John Active of KYUK Radio and TV, Bethel, shares his story at the Banquet.

QUYANA

Thank-you for having me, Conference planners, Honorable Guests and all you wonderful teachers. When I was asked to make a commentary I was also asked what my comments would be about.

I blurted out "funny words" because I wanted to show how hard your jobs as bilingual teachers are when translating English into your native languages when teaching your students.

We all know how to translate into our native tongues the English word "vegetarian" one whose diet consists of plants who eats no meat. How then do we translate "humanitarian?" One who eats only human beings? What about the word light bulb? In Yup'ik we call a light bulb "nakacuguaq" literally in English "imitation bladder." It was so dark this morning I had to turn my "imitation bladder" on.

So much for "funny words." What I really wanted to talk about was the importance of teachers. I myself was raised by a wonderful teacher, my grandmother Maggie Lind. She was a genuine Yup'ik Eskimo and she herself was raised in the ancient traditional Yup'ik lifestyle. She knew the agony of being married off to someone she did not love and later married another she did love. She knew all the old Yup'ik fables and legends as told to her by her own grandmother and the lessons at the end of such stories. She knew stories which taught life skills and stories of how nature came to be as it is today. How the crane came to have blue eyes. Why the beaver has no fat on its belly and why the porcupine has no quills on its back. Why the raven is black.

With her stories she taught me kindness by telling me the story of a little sandpiper flying high over head and crying because she had no nest in which to lay her eggs. The song was in Yup'ik but then along came a gussack in a great top hat "just like Abraham Lincoln's" she used to say and the man took off his hat and called to the sandpiper and said, "here, you may lay your eggs in my hat."

She taught me to be helpful and its rewards with her story about the girl who always swept the floor of an elders' house and then the day came when the girl was going home and the ice from a stream she had crossed earlier had broken up and floated way. The girl cried and cried. As she did things began to float down the stream and stopped at the bank where she was and formed a path across it. The girl was curious so she stepped down on it and discovered it to be solid as ice. The path spoke to her and said they were the dust and dirt she had swept out of the elders' house and they had come to repay her. She walked across on them to her safety.

My Gram, I liked to call her "Gram," taught me to share. When someone came and asked for a little seal oil she always gave them more than what they had asked for. When I asked her why she gave them so much she would say it shall be returned even more than what was given away, somehow, someway it shall be returned. And it was so. I was amazed.

My Gram taught me religion Yup'ik Style by

example. Spirituality. When we went out for weeks-on-end to pick berries in and around the lakes and tundra where she and her ancestors grew up every-time we came to an old home site, she made us stop the boat and eat there.

But before we ate she prayed Yup'ik Style. She took a pinch of every type of food that we were going to eat including tea or coffee and after digging out a little hole with her on the tundra she placed the food into the ground and spoke to her ancestors saying, "This is for good weather during our journey. This is for game and berries to be plentiful. This is in remembrance of you our ancestors."

Maggie Lind taught me not to be wasteful of food when she told me the story about a little black fish swimming along a stream and when it came to someone's camp site it would swim to the surface and look around.

At one camp site it saw people who were very very wasteful dropping bits of food on the ground and stepping on them and throwing the bones of what they were eating away without picking them clean. The little black fish heard much weeping and wailing at this camp site which was coming from the bits of food on the ground being stepped on and bones which had been thrown about without being buried.

The little black fish said to himself, "I'll not swim into this man's fish trap."

Finally the black fish came to a camp where people ate their food very carefully without dropping bits of them onto the ground and the bones had been picked clean and were buried in the ground so they would not be strewn around by dogs or wild animals.

The little black fish was joyous, and he gladly swam into the peoples black fish trap and gave his life up to them because they took great care of their food and did not waste it.

My Gram taught me to be a good listener, especially when elders were speaking because she said they had lived long lives and were passing on their knowledge to me. She used to say "Some day you will come into a situation where you will need some help and then if you had been a good listener you will remember what the elder told you and because he lived through the same situation, you will use the knowledge you gained from it and not be up against it, you will help yourself."

Gram taught me the virtue of being quiet, especially when we were out in the wilderness, spring camping.

Oh, the vision is so clear, just as if it happened last night. I can even hear the birds calling, the sun setting in the west, yellows, purple, orange, and blue-greens painting the evening sky. There is now breeze, the water in the slough is like glass reflecting the glorious evening sky.

I hear the snipe "Who Who Whoing" as it dives and rises, dives and rises announcing that it's mate has laid her eggs.

My paddle dips silently into the glass like the surface of the water and my kayak slides quietly throughout the water.

Gram I ask you to intercede on behalf of these gathered here tonight and . . ., cause their pupils' attention to be extra long, cause their pupils' willingness to learn to be full of eagerness . . , especially Gram, NAKERIVKAQIKI UKUT ELITNAURISTET. Translation? Cause these teachers to be straight with their pupils at all times.

I was out hunting muskrat and returning back to our spring camp. I see everyone is still out hunting and there's no one around camp, then I see her. All alone, sitting quietly on a hill on the back of the slough facing the beautiful sunset, my god, she looks so pretty in her qaspeq, and she looks so lonely too. I call her, "Gram." She turns and sees me and waves.

I paddle over to her and climbing the hill, sit next to her. "It's a joy to be here", she says quietly. I thought she was sad, unhappy. "Long time ago, when I was growing up, they used to tell us to be quiet in the evening, to listen." "Why?" I asked. "Because we might hear someone calling for help, we might hear someone who turned over in his kayak."

Then she turned to me, "I was listening for you because you were out hunting."

(Pause)

I shall never forget that special day. When I realized that all the old sayings, the teaching of our people came into focus. That we are all here on "Nuna" to keep watch, listen and care for one another.

All you teachers remind me of my Gram, always teaching, always listening always learning.

You all shall be remembered some day, by someone, somewhere. "Oh, so this was what she or he was talking about. Oh, so this is was what she met. Oh, so this was why she said or did it this way."

I miss you Gram . . ., but just as you remembered and respected your ancestors . . ., I find myself occasionally remembering and respecting your words . . ., oh, your wonderful words of wisdom. They had made me what I am today. They made me oh, so proud to be Yup'ik, a native son of Alaska, no matter what tribe or peoples.

And finally, Gram . . ., thank you for speaking to me always in your native language, because it means so much more when we hear things in our own tongue, we tend to remember them much more.

Gram, you're one of the ancient ones now, you're one of our ancestors. See . . ., how even yours words, teachings live on. Look . . ., how many people have heard them tonight.

Since you're closer to "Elam Yua" now . . . Gram I ask you to intercede on behalf of these gathered here tonight and . . ., cause their pupils' attention to be extra long, cause their pupils' willingness to learn to be full of eagerness . . . especially Gram, NAKERIVKAQIKI UKUT ELITNAURISTET. Translation? Cause these teachers to be straight with their pupils at all times.

QUYANA—TOI-WA

AGENDA

Many say that laughter is the world's greatest medicine and a key to learning.

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TUESDAY, FEBRUARY 4

PRE-CONFERENCE EVENTS

Gender Equity Joint Session
1:00 - 2:00 PM

Gender Equity Cadre Training
2:15 - 5:00 PM

Gender Equity Coordinators Training
2:15 - 5:00 PM

Registration and Exhibits
5:00 - 7:00 PM

Pre-Conference Presenters' Meeting
7:00 - 8:00 PM

Mike Travis, Conference Coordinator, welcomes presenters to their orientation.

Tetlin School Dancers at the opening General Session.

WEDNESDAY, FEBRUARY 5

Gender Equity Joint Session
8:00 - 9:45 AM

Registration/Exhibits
8:00 AM - 5:00 PM

High School Student Orientation
9:00 - 9:30 AM

General Session I
10:00 AM - Noon

Conference Convener
Mike Travis
Alaska Department of Education

Tetlin School Dancers
April Adams; Wilfred Adams; Cora David; Connie Joe; Eddie Joe; Ryan Joe; Royalyn Mark; Bernie Paul; Angela Sam; Ronald Sam; Alan Taylor; Albert Taylor; Sharon Sonnenberg, Coordinator.

Welcome and Greetings
Edgar Blatchford, Commissioner
Dept. of Community and Regional Affairs

Tom Fink, Mayor
Municipality of Anchorage

Sue Hare
Lower Kuskokwim School District

Keynote Speaker
"Our Stories: The Roots that Bind Us"
Martha Demientieff
Holy Cross, Alaska

Conference Announcements
Mike Travis
Program Manager for Bilingual-Bicultural Education/World Languages

UAF Credit Course Meeting
Carol Barnhardt
Noon - 1:30 PM

WEDNESDAY WORKSHOPS

1:30 - 3:00 PM

Five Methods of Story Telling
Presenters: Sassa Peterson, Dora Cline

Presenters introduced participants to five methods of storytelling which can be implemented into the classroom using stories passed on generation to generation.

Planning Issues for Indigenous Languages of Alaska
Presenters: Anne Kessler, Andrew Paukan, Ruth Sampson, Michael Krauss, Research/ Linguistic Special Interest Group of AKABE

Panel members examined the chances of survival of Alaska Native languages and described the impact of governmental policies toward language retention. Local successes and recommendations were shared with participants.

Certified Alaska Native Educators' Forum
Presenters: Sandra Kowalski, Higher Education Special Interest Group of AKABE

Certified Alaska Native educators shared their experiences, challenges and successes with each other and with other interested people (e.g. Alaska Native teachers-in-training).

The Future of Alaska Native Languages and Culture as seen Through the Eyes of Today's Students
Presenter: Helen Gallagher

Students were able to discuss topics relevent to their bilingual/multicultural backgrounds in an open format with directed questions from the facilitators and students. .

Selecting a session is hard work when there are so many good options.

Critical and Creative Thinking in a Multicultural Classroom
Presenter: Mimi Shawe, Standard English as a Second Dialect Special Interest Group of AKABE

This "hands-on" presentation provided activities that result in oral communication to help students become more critical and creative thinkers.

Equity Cadre Discussion Group on Changing Roles
Presenters: Tom Litecky, Judith Anderegg

This workshop was specifically designed for Equity Cadre members and others interested in assisting in development of equity materials related to the changing roles for men and women and how they affect various aspects of our society.

Strategies for Teaching Secondary LEP Students in Content Areas
Presenters: Beverly Williams, Secondary Education Special Interest Group of AKABE

In this workshop ALLA & Sheltered English theory were discussed, followed by a demonstration of strategies that can be used in content area instruction.

New Equity Science Module
Presenter: Pat Hartland

Participants reviewed the updated Equity Science Teachers Guide developed through DOE and learned how to utilize it successfully.

WEDNESDAY, FEBRUARY 5

Home-School Partnerships in Helping Our Students to Succeed
Presenters: M. Chris Williams, Karen Marchant

Through presentation of an extremely successful "Home-School Partnership" model, participants were provided with a variety of strategies to increase active parent involvement and support in helping to provide quality educational programs for students.

Reflections on a Yup'ik World View: What Makes it Work
Presenter: Oscar Kawagley

Presenter Oscar Kawagley explored the interaction of spiritual, natural and human realms in constructing the Yupiaq world view, and outlined the conditions under which it works best.

3:15 - 4:45 PM

"Cultural Elements" Foundation All Learning in Rural Environments
Presenters: John F. Pingayak, Native Language and Culture Retention Special Interest Group of AKABE

John Pingayak presented the stories "The Boy Who Went With the Bladders" and "Sea Week", incorporating cultural activities to mainstream education. "Cultural Elements" reinforces all learning in rural settings.

Elitnaurvik Within East: Native Alternative Program
Presenters: Agnes Baptiste, Lucy Brown, Rita Holthouse, Jeanne Fischer, Frank Jerue, Chris Benson, Gloria Lockwood

This session offered a comprehensive insight into the Native alternative administrator/counselor program with East High School covering the philosophy, courses offered, extracurricular activities and student testimony. Slides were included with scrapbooks.

Proposed Legislation Affecting Schooling for Alaska Natives
Presenters: Georgianna Lincoln, Eileen MacLean

This panel presentation by Representatives Lincoln and MacLean provided information on HB326: Requirements for Limited Teacher Certification and HB352: Alaska Native Languages in School Curriculum. Participants were asked to discuss these bills with the presenters.

A Model for Gender Equity in Career and Vocational Education
Presenter: Naomi Stockdale

A suggested framework for gender equity programs was explored. Phases include building commitment and direction; assessment; planning; action; evaluation.

Representative Georgianna Lincoln described her "Native Language Bill", HB 352, to the participants.

Speed Russian
Presenter: Michele Whaley

Michele Whaley presented learning Russian the way small children do — through action, songs, and children's poems.

Jo Knows Culture
Presenter: John Waghiyi, Jr.

John Waghiyi, Jr. gave an overview of St. Lawrence Island's unique language and cultural program which guarantees existence and survival in a rapidly changing world.

Integrating Bilingual/Biculture Into the Classroom
Presenters: John A. Rusyniak, Diane Titus

Presenters suggested ways to incorporate Bilingual/Biculture activities into the regular classes. Student samples were available.

ESL: Potpourri of Ideas
Presenters: Karen Waters, Karen Stevens

This workshop provided ideas for balancing time and curriculum requirements for K-6 ESL classrooms utilizing techniques from process writing, Math Their Way, Whole Language and TPR. Ideas included music, songs, rhythmes, puppets, sewing, cooking, drama and games.

From Russia With Love
Presenters: Bob Moore, Adult Education Special Interest Group of AKABE

This presentation, supported by slides and artifacts, showed how interaction with Soviet schools has augmented and strengthened the K-12 bilingual/bicultural program at Nikolaevsk.

John Waghiyi, Jr. of Savoonga shares ideas about teaching culture.

Whole Language Techniques in a Bilingual Classroom
Presenters: Walkie Charles, Donna Dinsmore Elementary Education Special Interest Group of AKABE

Presenters discussed a whole language approach which could be integrated in all subject areas as well as a thematic approach to learning. A comparison of ESL and Whole Language philosophers and theories with practical hands-on activities were presented.

"Bicultural School Organization and Curriculum"
Presenter: Perry T. Mendenhall

Perry Mendenhall presented the article, "Bicultural School Organization and Curriculum". Discussion for changing/updating it followed.

Maasak Akpik of Barrow takes time to chat with a friend.

WEDNESDAY FEBRUARY 5 EVENTS

AKABE Business Meeting and Reception
5:00 - 6:30 PM

Cultural Celebration I
7:00 - 9:00 PM

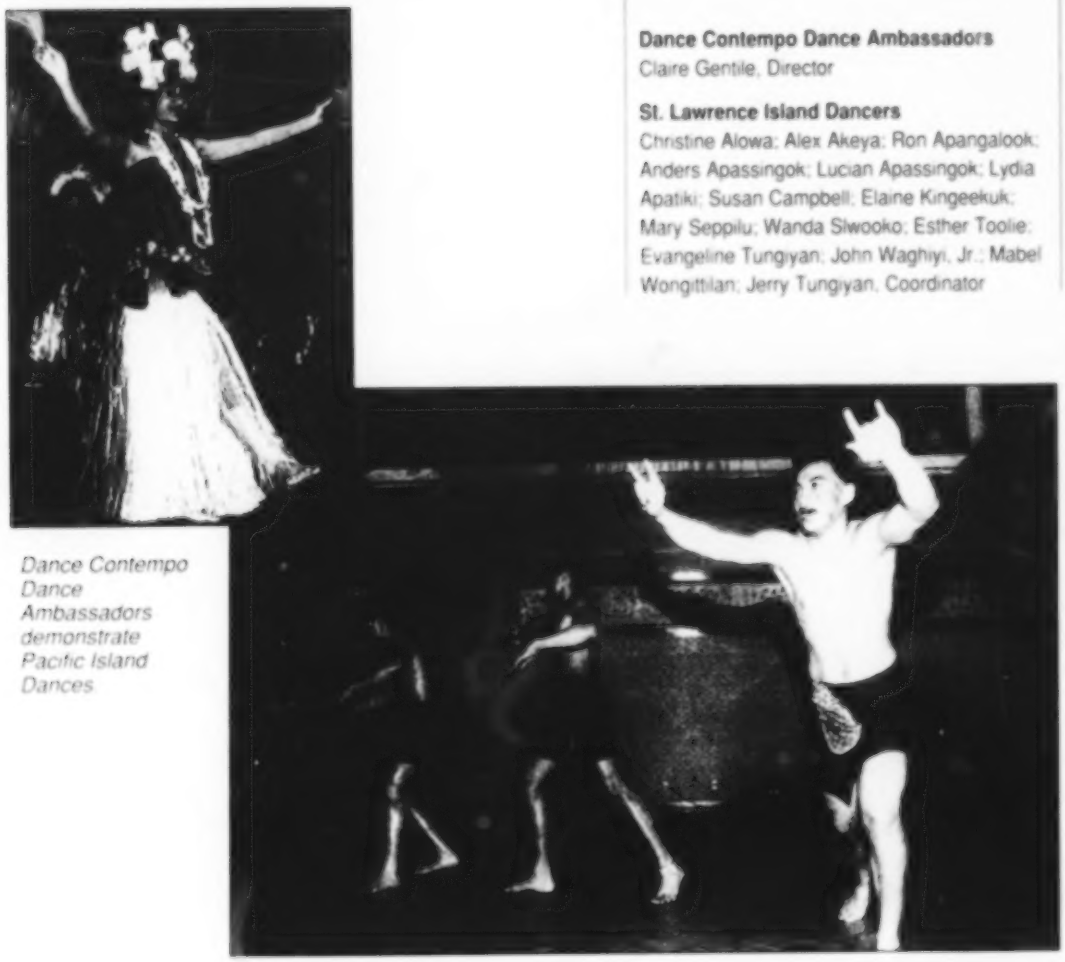
Hosts
Diana Caldwell and Connie Munro

Finger Lake Spirit Dancers
Rita Blumenstein; Jennifer Boback; Anecia Breiby; Joshua Fairbrother; Denise Franks; Joshua Franks; Les Franks; Alyson Lucier; Marjorie Sullivan; Stacy Sullivan; Foosevelt Washington II; Lorna Wilson; Alice Henderson, Coordinator

Tetlin School Dancers
April Adams; Wilfred Adams; Cora David; Connie Joe; Eddie Joe; Ryan Joe; Royalyn Mark; Bernie Paul; Angela Sam; Ronald Sam; Alan Taylor; Albert Taylor; Sharon Sonnenberg, Coordinator

Dance Contempo Dance Ambassadors
Claire Gentile, Director

St. Lawrence Island Dancers
Christine Alowa; Alex Akeya; Ron Apangalook; Anders Apassingok; Lucian Apassingok; Lydia Apatiki; Susan Campbell; Elaine Kingeekuk; Mary Seppilu; Wanda Siwooko; Esther Toolie; Evangeline Tungiyan; John Waghiyi, Jr.; Mabel Wongittlan; Jerry Tungiyan, Coordinator



Dance Contempo Dance Ambassadors demonstrate Pacific Island Dances

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St. Lawrence Island Dancers invited participants to dance with them.

Parents and children are always welcomed to the the BMEEC.

St. Lawrence Island Dancers.

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THURSDAY, FEBRUARY 6

Registration and Exhibits
8:00 AM - 5:00 PM

General Session II
8:00 - 9:00 AM

Session Conveners
Carol Williams and Janice Schroeder

Speaker
"Native Power of the Spoken: Traditional Medicine for Contemporary Times"

Raymond Reyes, Northwest Indian Education Center, Gonzaga University, Spokane, Washington

Andreafski High School Dancers
Liz Joe; Rachel Long; Helen Paukan; James (J.J.) Paukan; Teresa Paukan; Bertha Prince; Matrona Sipary; Andrew Paukan, Moderator

Andreafski School Dancers, led by Andy Paukan, demonstrate Yup'ik dancing.

THURSDAY WORKSHOPS

9:15 - 10:45 AM

Story, Sound, Movement: Three Keys to Cultural Enrichment
Presenter: Eddie Wood

We say, play, and dance our way to experience more about who we are and share where we are going. Improvisational acting, percussion instruments and "soundwrites" are the tools used to tap into our creative potential. Eddie Wood invited participants to discover how to increase their ability to communicate with other people's cultures via the performing arts.

Eddie Wood, Musician and artist, is a regular at the BMEEC.

District Writing Assessment Findings as Related to LEP Students
Presenters: Beverly Williams, Carl Williams

District Writing Assessment Scores have been examined in relationship to LAU categories, writing traits and grade. Participants learned how the difference in achievement between LAU category students have implications for instruction.

Where the Mind Goes the Body Follows: Introduction to Neurolinguistics for Native Americans
Presenter: Raymond Reyes

Options for Teaching Alaska Native Literature: Methods and Materials - Part I of 2
Presenters: Richard & Nora Dauenhaurer

This session covered methods and materials in teaching Alaska Native literature at the middle school, high school, and college levels.

Demographics: A Case for Equity in Alaska
Presenter: Judith L. Anderegg

Judith Anderegg presented U.S. and Alaska demographic trends, the subsequent effect on school populations, and the growing numbers of students identified as "at-risk". The discussion highlighted the need for equitable education for all students.

Sexual Harassment
Presenter: Nancy Huppertz

In this workshop, visual aids, discussion and case studies were used to define sexual harassment and explore causes and remedies.

Issues in Educating Alaskan Special Needs Students
Presenters: Beth Hartley, Myra Howe Elsie Itta, Sharon Sonnenberg, Christina Hill, Clifford Kaganak

A panel discussed issues regarding special education for "minority" students in Alaska. Topics included: Language; assessment; identification and placement; traditional care; culture and acculturation; and integration of services.

Partners in the Education of Homeless Youth
Presenters: Connie Munro, Mike Gumbelton

Bilingual/bicultural teachers and staff have a strong connection with students who come to them for help. Participants discussed special education needs of homeless students.

Parental Involvement: The Key to a Student's Academic Success
Presenters: Shirley Abrams, Danni Seal, Jacquie Williams

This presentation highlighted effective strategies/resources for involving parents in the education of their children. The Anchorage School District Parental Involvement Program was discussed.

11 AM - 12:30 PM

Chinese Treasure Chest: An Integrated Exploratory Chinese Language and Culture Program
Presenter: Yen-ti Verg-in

Yen-ti Verg-in introduced a hands-on, across the- curriculum method for teaching beginning Chinese language and culture to students, grades K-6.

Students as Partners in Gender Equity in Education
Presenters: Marilyn Enoka, Sandra J. McGill

Students viewed and discussed the gender equity video "We Can Do Anything" and discussed how they could help in using and practicing gender equity language.

Environmental Education: A Bicultural Experience
Presenter: Janaan Kuafman

Participants were asked to select a theme encompassing the cultures of the students with whom they worked, the local environment, the content-area curricula and were introduced to curricula (Project Wild, Alaska Wildlife Week, etc.) useful in developing lessons about their choices.

Cultural Patterns and Gender Equity: A Planning Session

Presenters: Carol Williams, Cecilia Martz, Charles Moore, Nancy Huppertz, Connie Munro

Cultural patterns traditionally have defined roles for men and women/boys and girls. In today's teaching boys and girls are required by regulations to receive equal education opportunities and instruction. The panel discussed cultural patterns, past and present, and suggested ways to be culturally sensitive and in compliance with gender equity in education. By group process participants provided issues and solutions for cultural sensitivity. This information may be utilized in a future gender equity curriculum guide.

Yent-ti Verg-in discusses the development of the Chinese Treasure Chest.

THURSDAY FEBRUARY 6

Showcase Indian Education Project: Matanuska-Susitna Borough School District

Presenters: Alice Henderson, John Reilly, Charles Brod

The MSBSD Indian Edtucation Act (IEA) program was one of six programs nationwide to be selected as examples. Project participants and ANETAC staff described the progress and discussed eligibility requirements.

Helpful Hints for Working with Korean Students

Presenter: Jade Vittone

Jade Vittone offered a corrective analysis of cultural and language differences and suggestions for working with Korean students.

Many Paths, One Direction

Presenter: Christina Reagle

This session was designed to help reduce disparities in teacher student interactions based on gender, ethnicity, class and teacher expectations. Participants were asked to look beyond cultural and gender biases in working with students.

Peg Stout demonstrates a bootie used by dogs in the sport of mushing.

Telling Your Story for Potential Big Bucks

Part I of 2

Presenters: Barbara McCarthy, Becky Long, Julia Kakaruk

Application essay writing can be worth money towards your post-secondary education. Participants saw examples of scholarship applications requiring written presentation of self, begin a data collection system, and write a variety of informational paragraphs that could be appropriate when applying for BIG BUCKS.

Creative Conflict Resolution

Presenter: Gerald L. "Jerry" Brown

Jerry Brown suggested ways to help teachers, administrators and parents to understand the positive aspects of conflict resolution in building essential skills that students can use in school and throughout their lives.

Native American/Alaska Native Stories: The Basis for a Writing Curriculum - Part I of 2

Presenter: Richard E. Littlebear

The presenter discussed the characteristics of Native American/Alaska Native stories and offered criteria on which to write stories. Videotapes were used to stimulate story writing.

Alaska Women in the Iditarod: A New Teachers' Guide

Presenter: Patricia (Peg) Stout

Peg Stout, author of the new teachers' guide, introduced "Alaska Women in the Iditarod".

Appreciating the Stories Told by Others

Presenter: Marilyn S. Enoka

Marilyn Enoka provided activities to use in the classroom to encourage students to understand and appreciate other cultures through the stories we hear.

Alternative Assessment in Cultural Heritage Programs
Presenter: Charles Brod

This session covered alternative assessment methods used in cultural heritage programs to teach students to measure their own performance achievement.

Culturally Diverse Students in Special Education: What Are the Issues?
Presenters: Myra Howe, Mike Melear, Virginia Juettner, Mike Travis

The presenters discussed tthe activities of the Department of Education's Culturally Diverse Students in Special Education Taskforce and solicited concerns from workshop participants.

Not Two Worlds But ONE
Presenters: Lucy Sparck, Cecilia Martz

This session provided information on how a person who encounters another culture can enhance his/her own cultural self.

Distance Education: Equity Through Technology
Presenter: Lois Stiegemeier

Lois Stiegemeier gave an introduction to Distance Education, the Star Schools program, and options available to schools and students through distance education technologies.

Telling Our Stories Through Dance
Presenters: Bertha Prince, Matrona Sipary, Helen Paukan, Andrew Paukan

The participants were given basic knowledge of song composition and making motions to the song.

Ketchikan Southeast Alaska Indian Elementary J.O.M. Program
Presenters: Esther Shea, Margaret Bolton

This workshop offered successful techniques, curriculum and structure for presenting the Native culture, history and art to multi-cultural elementary classrooms.

Jerry Raining Bird explains how Native myths and legends build self-esteem.

Telling Stories: A Video Approach (or a Video Documentary)
Presenter: Ellen Frankenstein

Ellen Frankenstein explained the use of video as part of the multicultural curriculum. A new 1/2 hour video documentary about the Sitka Tlingit and their efforts to live in two worlds was presented and discussed.

Equity and Diversity: Teachers' Classroom Stories
Presenters: Susan Eckels, Dorena Bingham, Diana Caldwell, Loretta Poole

Stories describing practices of promoting equity and diversity were presented. Teachers' written stories were included in recognition of the classroom teachers as writer and researcher.

Parent Stories and Progress in Alaskan Schools
Presenters: Ann McCoy, Abbey Hensley

In this workshop, presenters shared parent stories about working with and within schools. The progress made by parent involvement and conferences was shared along with a discussion about the future goals by parent educators.

The Power of Myths and Legends: Using Traditional Concepts to Build Positive Self Esteem
Presenter: Gerry Raining Bird

Gerry Raining Bird provided educators with an overview of how traditional myths and legends play an important role in developing a positive self image.

Writing in ESL English and Social Studies Classes
Presenter: Cheryl Lovegreen

This workshop outlined different ways to use journals in English and Social Studies classes. It also covered writing activities that can be used in a variety of classes.

The Immersion Approach in Theatre, Music and Literature
Presenters: Lucia Erickson, Maria Viteri

Presenters demonstrated how students learn a second language through literature (stories, poetry), theater and song.

From Alaska to Zaire: Alphabet Books are Fun!
Presenter: Vicki Lee Ross

Vicki Lee Ross shared with the participants (parents, teachers aides) a variety of alphabet books available on the market today. The presenter provided recommended titles appropriate for a wide range of English proficiency students, as well as suggested activities to accompany the alphabet books.

ARTTC/X-CED Alumni Association
Presenter: Ray Barnhardt

This session provided an opportunity for the 175 graduates of the ARTTC/X-CED program to consider the formation of an Alumni Association.

THURSDAY FEBRUARY 6 EVENTS

Conference Luncheon
12:30 - 2:15

Hostesses
Donna Dinsmore and Janice Schroeder
AKABE

Introduction of AKABE Executive Board

Student Poetry Awards

Outstanding Bilingual Educator of the Year Award

Administrator Recognition Awards

Student Scholarship Contest

Entertainment

Pioneer Peak Elementary Choir
Sue Bowlin, Teacher

Reception/Cultural Celebration II
7:00 - 9:00 PM

Hosts
Anne Kessler and Mike Travis

Gladys Wood Multicultural Dance Troop
Rachel Anderson; Elizabeth Black; Christina Conger; Cari D. Coy; Tara Eller; Ann Ireland; Kerry Ream; Heather Sell; Stephanie Sell; Joline Sharp; Carly Wadle; Jalynne Werdenbach; Elizabeth Wolverton; Sonia Falconer, Director

Greatland Traditional Dancers
Alexis Birdinground; Max Chandonnet; Donna Hansen; Benny Kalerak; Wally Kalerak; Walter Kalerak; Gloria Lockwood; Rose Lockwood; Bryant Mainord; Jacinda Mainord; Sharon Moore; Annette Piscova; Ben Snowball; Teigen Sorensen; Virginia Thomas; Mr. and Mrs. William Tysan; Lily Tuzroyluke; Amber Webb; Inez Webb; Tiffany Webb; Amelia Mainord, Director

Barrow Whaler Dance Group
Corrinne Adams; Roy Ahsoak; Josephine Hopson; Riley Kaleak, Jr.; Jerry Kaleak; Effie Oyagak; Willie Sakeagak; Evelyn Toovak; Maasak Akpik, Director

Sue Bowlin, a teacher at Pioneer Peak Elementary School in Palmer leads children in singing a Yup'ik song using phonics.

Gladys Wood Multicultural Dance Troop girls wore colorful Mexican costumes.

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Barrow Whalers Dance Group

Greatland Traditional Dancers

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FRIDAY, FEBRUARY 8

Registration and Exhibits
8:00 AM - 5:00 PM

General Session III
8:00 - 9:00 AM

Hosts
Anne Kessler and Lewis Sears

Speaker
"Making Our Society Safer for Differences"
Dr. Samuel Betances
Professor of Sociology
Northwestern Illinois University
Chicago, Illinois

Barrow Whaler Dance Group
Corrine Adams; Roy Ahsoak; Josephine Hopson; Riley Kaleak, Jr.; Jerry Kaleak; Effie Oyagak; Willie Sakeagak; Evelyn Toovak; Maaak Akpik, Director

9:15 - 10:45 AM

How to Develop A Native Studies Curriculum
Presenter: Patricia Partnow

Patricia Partnow provided a written guide to use in the development of a Native Studies curriculum, as well as suggestions and specific examples from Alaska schools that have completed this process.

Diversity as a Plus in Education
Presenter: Samuel Betances

Telling Your Story for Potential Big Bucks - Part II
Presenters: Barbara McCarthy, Becky Long, Julia Kakaruk

Alaska Native School Board Parent Committee Training - Part I of 2
Presenter: Ronald Scollon

This workshop focused on how to establish legitimate and productive relationships between Alaska Native school boards parent committees and school officials.

Yukon Native Language Centre Teacher Bilingual Certification Program That is Working for Schools
Presenters: Larry Roberts, Avis Sam, Gary Moore, Lawrence Kaplan

Canadians in the Yukon have professionally recognized bilingual teachers in their schools. The program which prepared their traditional teachers for public school teaching and recognition was presented.

Using Authentic Language to Teach Beginning Learners at Secondary Level
Present: Ruth E. Larimer

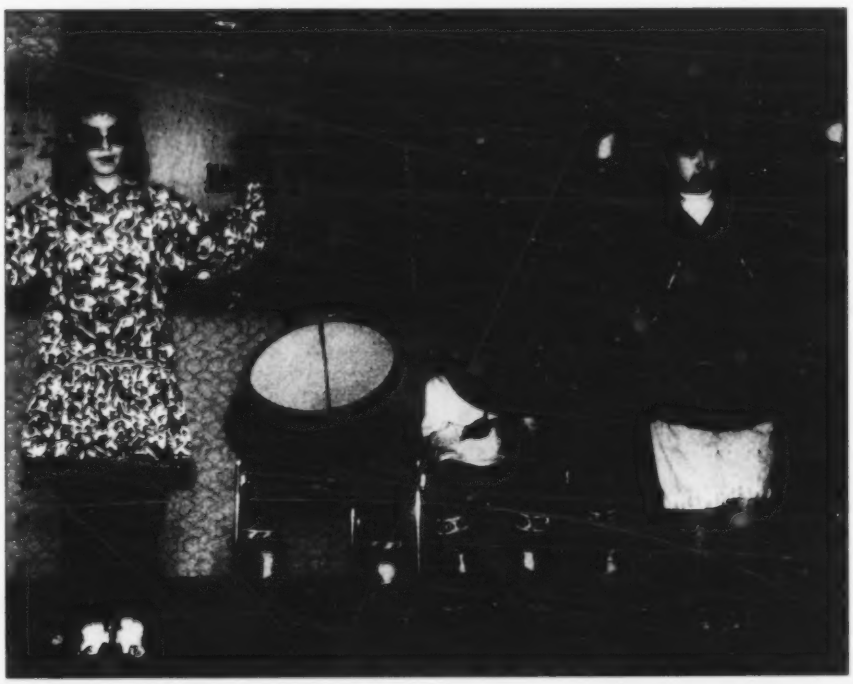
This workshop included a discussion of how to select and order authentic survival interactions for teaching beginning listening and speaking. Participants experienced the sequence of activities from basic listening to communicative tasks.

Federal Programs and Policies Affecting Indigenous Languages: Past, Present and Future
Presenter: Jennifer Linkous

Jennifer Linkous explored the history of federal policy towards indigenous languages and discussed future federal policy and programs, including Senator Murkowski's Bill S1595. Ideas for federal programs and policy change will be presented to Senator Murkowski.

Eskimo "Eye of Awareness": A Program to Turn Cross-Cultural Differences Into Plusses
Presenters: Jim Hickerson, Ed Tennant

Presenters explained the Bering Strait School District's new program to help both students and teachers become aware of cultural differences in a way that turns negative feelings and actions into positive ones. Although the "awareness" content is the same for both students and teachers, the delivery of the content for each group is unique.



The Barrow Whalers demonstrate Inupiaq style dancing.

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Writing Process in Yup'ik
Presenters: Walter Tirchik, Hubert Angaiak

This workshop presented the Alaska State Writing Consortium writing programs used in the Yup'ik Language as an instructional tool, for First Language instructors.

Teaching Reading and Writing in the Elementary Content Areas
Presenter: Cindy Balliet

A wide variety of strategies were presented for making elementary content area instruction comprehensible for LEP/ESL students.

11:00 AM - 12:30 PM

Knowledge of and Intervention in the Suicide Process
Presenter: Steve Mosier

The presenter discussed what can be done to prevent a suicide, and successful intervention skills which can be applied by most persons.

Between Two Worlds
Presenters: Isabella G. Brady, Ethel Makinen, Anne Johnson

This workshop was designed to help determine where our Native society is today and to help us gain a better insight on today and the future.

Student Stories and University Experiences
Presenters: Moses Dirks, Clara Henry, Nancy Henry, Vernon Chimegalrea, Eric Morrison

Students working with the Alaska Native issues shared and discussed experiences of how they as rural Alaskan students are adapting to university living and learning. Issues related to language and personal needs were included.

Literacy Through Legends and Cultural Identity
Presenter: Gerry Raining Bird

This session focused upon the role of culture in the development of literacy, and the implications it brings to the classroom.

APU 's Alaska Science Consortium Rural Science Materials
Presenters: Rusty Myers, Diana Caldwell, Wendy McAllister, Kathleen Wulf, Moses Dirks, David Gillam, Ann McCoy, Michael Kirster

APU focuses upon enhancing elementary science in rural Alaskan schools. The initial program phase, resources, strategies and future networking was discussed in promoting partnerships between rural Alaskan school districts and Alaska Pacific University.

How to Use Test Results for Program Improvement
Presenter: Cecilia J. Navarrete

Cecilia Navarrete provided participants with an overview of the uses and misuses of tests on LEP students as well as suggestions for using test results to improve instruction and student development.

HIV Prevention Resources for Alaska Natives
Presenter: Helen Haynes

Participants learned basic facts about HIV/AIDS and became familiar with the resources available to address HIV prevention in their communities.

The World Outside Your Window
Presenters: Beverly Farfan, Cathy Rezabeck

Presenters discussed how locally relevant environmental themes taught through interdisciplinary activities can link schools with local communities and culture.

Alaska Clearinghouse for Circumpolar Education
Presenter: Rebecca K. Napoleon

This workshop included a brief review of the current activities of the Clearinghouse in relation to northern education. Presentation of the "Whole Pole" cataloging a collection of exemplary programs throughout the Circumpolar North, focusing on science and mathematics.

2:00 - 3:30 PM

Materials Fair/Swap Shop - Part I of 2
Presenters: Toby Allen, Beth Hartley, Janice Schroeder

Educators from throughout Alaska shared ideas, projects and materials which they created.

ESL Techniques in Yup'ik as a Second Language Instruction
Presenter: Hubert M. Angaiak, Walter Tirchick

The session discussed ESL techniques that can be used for a Native Language instruction for non-speakers of the language.

Tradition Points to Success: Using the Story Knife and Other Touchstones
Presenter: Mary Ann Holmquist

A story knife, a dig for artifacts, a postcard from far away places... all can be used to integrate a student's culture into every area of the curriculum. It makes the classroom an exciting and motivational place to learn. Mary Ann shared what works for her and her Inupiat students on the North Slope.

FRIDAY, FEBRUARY 7

Cooperative Discipline: Classroom Discipline That Promotes Equity and Self Esteem
Presenter: Patricia Kyle

Patricia Kyle offered specific strategies for implementing a cooperative discipline program that intervenes with misbehavior in an equitable manner, that deals appropriately with individual and cultural differences; and that builds positive relationships to promote self-esteem and equity in the classroom were shared.

University Life: International Student Stories
Presenters: Asako Kajiura, Chi-yang Chou

International students shared with the audience how they have been adjusting to living in the United States, being a university student and using English as a second language.

The Concept of Language Work in Alaskan Athabasken Languages
Presenter: James Kari

"Language Work" is an appropriate concept for discussing the range of social issues that effect the Alaskan (and Northern Athabaskan) languages, many of which are in their eleventh hour as spoken languages. The workshop discussed options for pragmatic language and cultural preservation activities.

Alternative Assessment for LEP Students
Presenter: Phyllis Williams

Phyllis Williams presented an overview of recommended assessment procedures and management system for student performance at the elementary level.

Teaching the Science Process Skills in the Multicultural Classroom: The Alaska Science Consortium
Presenters: Sid Stephens, Alaska Science Consortium Teachers Fellows

Participants were asked to join in a series of hands-on science process skill activities that encourage participation from diverse students.

Fostering Cultural Diversity and Equal Employment Opportunity in State Government
Presenter: Ric Iannolino

Ric Iannolino discussed what the Productivity Improvement Center at the Division of Personnel, State of Alaska is doing to foster EEO and cultural diversity.

3:45 - 5:15 PM

Birch Bark and Ivory Become Paper and Soap: Adapting the Arts to Your Classroom
Presenters: Genevieve Litecky, Glenda Lindley

This hands-on workshop in Alaska Native Arts featured classroom activities K-8 and provided information on the Artists in Schools Program and teacher/school inservicing in the arts provided. The 1991 Alaska Native Arts Curriculum Survey results were discussed.

Adventures in the Alaska Economy
Presenters: Steve Jackstadt, Lee Huskey

Participants were introduced to "Adventures in the Alaska Economy", a 117 page comic book that is designed to teach Alaska history and basic economic concepts.

Ikayaqlata Eliitakut: Together We Learn
Presenters: Sharene Hull, Mike Hull, Nick Isaac

This session provided participants with practical projects and approaches for getting parents and community members involved in school programs.

Project REACH (Respecting Ethnic and Cultural Heritage)
Presenter: H. Douglas Hite

H. Douglas Hite discussed the REACH project, which enhances differences and helps students learn from them, while it fosters high motivation on both ends of the academic spectrum.

The Story of Sadako Sasaki and the Hiroshima Thousand Crane Club
Presenter: Toby Allen

Toby Allen told the story of a young woman, a victim of the Hiroshima bombing, and her folding of 1,000 paper cranes and the transformation of her efforts into a quest for PEACE. Audiences were invited to join in a quest for PEACE.

Language Assessment With the New LAS
Presenter: Jill Morgan Berey

The presenter demonstrated the language assessment scales and scoring for students who are tested for English proficiency in listening, speaking, reading and writing.

Cultural Diversity on Campus: Transitional or Maintenance Responses?
Presenter: Carol Barnhardt

Carol Barnhardt presented a variety of academic and support programs that have been developed in university settings where students come from culturally diverse backgrounds.

How to Start a Youth Council
Presenter: Panu Walls

Participants were given materials and information to help develop a program similar to the CITC/JOM Native Youth Leadership Program.

STUDENT STRAND

Conference presenters included students. Rodie Fitka is from Marshall School.

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STUDENT STRAND AGENDA

Anne Kessler welcomes students to the Conference

Andreafski High School students share dances they composed.

WEDNESDAY FEBRUARY 5

8:30 - 9:30 AM

Orientation to the Conference for Students and District Chaperones
Janice Schroeder, Anne Kessler
Student Strand Coordinators

10:00 AM - 12:00 PM

Opening General Session
"Our Stories: The Roots That Bind Us"
Martha Demientieff, Keynote Speaker

Cultural Presentation: Tetlin School Dancers

1:30 - 3:00 PM

The Future of Alaskan Native Languages and Cultures as Seen Through the Eyes of Today's Students
Helen Gallagher, Anchorage Daily News

3:15 - 4:45 PM

Speed Russian: Learn Russian Quickly and with Fun
Michelle Whaley

5:00 - 5:15 PM

Review of the Day with School Chaperones

7:00 - 9:00 PM

Cultural Celebration I
Finger Lake Elementary Spirit Dancers
Tetlin School Dancers
Dance Contempo, East Anchorage High
St. Lawrence Island Dancers

TALKBACK

To extend the Conference theme across the state, and to celebrate multicultural education week, the Department of Education organized a TALKBACK program. TALKBACK is a live, interactive television program designed primarily for students. This TALKBACK also included an opportunity for teachers and other adults to participate. The purpose of the program was to share information about bilingual education in Alaska schools and to provide an avenue for viewers to ask questions about these programs.

TALKBACK

"BILINGUAL EDUCATION: LEARNING TO SUCCEED IN TWO WORLDS"

Friday, February 7, 1992
11:00 a.m. - 12:00 noon
Rural Alaska Television Network (RATNET)
KTOO - Juneau, KUAC - Fairbanks
Anchorage School District Learning Channel - Cable TV

PANELISTS

Corinne Adams, Barrow High School

Dora Cline, Dillingham City Schools

Haechung Pennewell, Government Hill Elementary, Anchorage

Samatha Hoover, Akula Eitnaurvik School, Kasigluk

Valentina Fefelov, Nkiolaevsk School

Mike Travis, Department of Education

THURSDAY FEBRUARY 7

8:00 - 9:00 AM
General Session II
"Native Power of the Spoken : Traditional Medicine for Contemporary Times"
Raymond Reyes

Cultural Presentation: Andreafski High School Dancers

9:15 - 10:45 AM
Telling Our Stories: A Way for Personal Growth
Raymond Reyes

11:00 AM- 12:30 PM
Students as Partners in Equity
Marilyn Enoka, Sandra McGill

12:30 - 2:15 PM
AKABE Awards Luncheon
Student Essay Contest Winners
Bilingual Educator of the Year
Cultural Presentation: Pioneer Peak Elementary First Graders

2:30 - 4:00 PM
Telling Your Story for Big Bucks, Part I
Julia Kakaruk, Becky Long, Barbara McCarthy

4:15 - 5:45 PM
Telling Our Stories Through Dance
Andrefski High School Dancers

5:45 - 6:15 PM
Review of the Day with School Chaperones

7:00 - 9:00 PM
Cultural Celebration II
Gladys Wood Elementary Multicultural Dance Troop
Greatland Traditional Dancers
Barrow Whaler Dance Group

8:30 - 10:00 PM
Student Dance
Dora Cline & District Chaperones

FRIDAY FEBRUARY 8

8:00 - 9:00 AM
General Session III
Dr. Samuel Betances
Cultural Presentation: Barrow Whaler Dance Group

9:15 AM - 10:45 PM
Telling Your Story For Big Bucks, Part II
Julia Kakaruk, Becky Long, Barbara McCarthy

11:00 - 12:00 PM
Student Stories and University Experiences
Moses Dirks, Nancy Henry, Eric Morrison, Clara Henry, Vernon Chimegalrea

Bilingual Education: Learning to Succeed in Two Worlds
TALKBACK Program on TV

12:00 - 1:30 PM
Travel to UAA and Lunch on Campus
Lunch served by UAA Chancellor

1:30 - 2:30 PM
Multiculturalism: My World Now
Samuel Betances

2:30 - 3:15 PM
Orientation to UAA
Michael McKuen, Native Student Services

3:30 - 4:15 PM
Orientation to APU
Vernon Chimegalrea, Asst. Dir. of Admissions
Eric Morrison, Native Studies Program

5:00 - 5:30 PM
Post-Conference Wrap-Up Meeting

7:00 - 9:30 PM
Conference Banquet
Speaker, Jerry Covey, Commissioner of Education
Government Hill Elementary Dance Troop
Martin Luther King, Jr. Children's Peace Choir

Students learn Russian through actions and songs

Students attending the BMEEC visited Alaska Pacific University and the University of Alaska Anchorage campuses.

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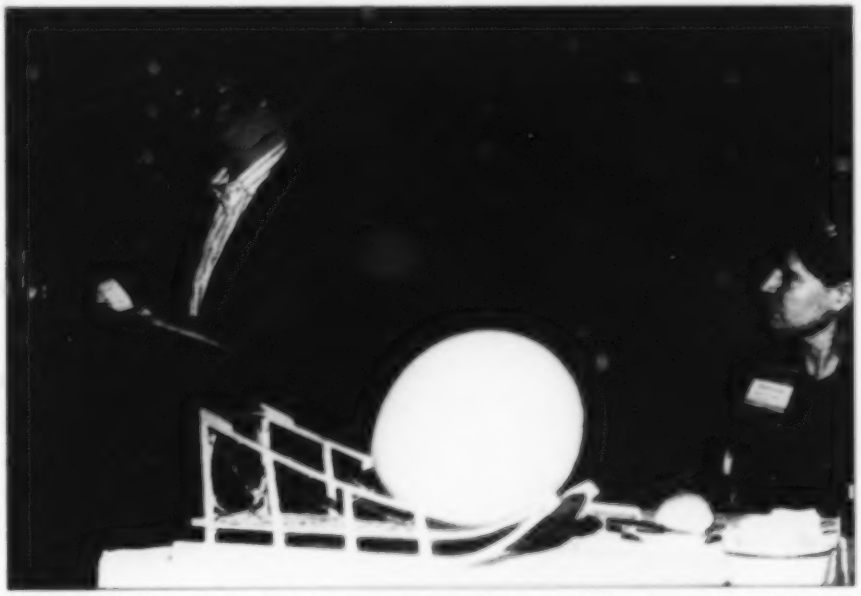

Kenny Mills' teacher reads his winning entry in the Student Poetry Contest.

Annie Golia of Dillingham receives the poetry award for best entry at the Senior High level.

STUDENT POETRY CONTEST — BEST OVERALL WINNER

THE HUNT,
by Kenny Mills,
Napaaqtugmiut High School, Noatak , AK

A SPARROW FLUTTERS BY,
CREATING A RIPPLE ACROSS A POND.
THE WIND MOVES LIKE A SPIRIT
WITH NOWHERE TO GO.
A CARIBOU LAZILY MOVES
FROM ONE PATCH
OF GRASS, TO ANOTHER.
IT'S BODY RICH IN THE SPIRIT WORLD,
OUR HERITAGE, OUR LIFE,
AND OUR LAND.
IT LUMBERS ALONG THINKING OF
ONLY FOOD AND HAPPINESS.
A LOUD ROAR ERUPTS PEACE
INTO A BLOODY PANIC.
OUR LIFE BEING STREWN EVERYWHERE.
FINALLY IT'S OVER,
OUR CULTURE GONE.
OUR BELIEFS CUT FROM OUR CHEST
STILL BEATING, IT SLOWLY DIES
IN WHITE HANDS.

FIRST PLACE, SR. HIGH

ECHOES OF OUR ELDERS

by Annie Golia, Dillingham High School

We look at our elders with great respect.
They show and teach us about the drums.
Our young men try to keep up with our elders
drumming at a steady pace.
All the young ladies learn how to dance to the
drumming of our elders.
Singing a song with a traditional story behind it.
The stories with the drumming and dancing are
all traditional, they were alive in our culture.
We as young ones try and remember the
sounds of our drums. Remembering is hard,
because there is no time to learn what the
elders have to say about the past.
We learn the white man's world, and no longer
ours.
Soon our Yupik ways of life die off, and no one
will remember our culture. We as young ones
must not let this happen.

SECOND PLACE, SR. HIGH

MISSING MEMORIES

by Gabriel James M. Garcia
Dimond High School

Firecrackers dancing in the street.
Grandma preparing something to eat.
People not taking their glance off their clock.
Hey, New Years is not 'til twelve o'clock!

Oh the month of February,
Brings a lot of memories.
We remember the MIRACLE that occurred in
Edsa.
And Corazon Aquino becoming the Filipinos
only "pag-asa".

March 16, 1521,
Philippines was discovered by Magellan.
The Spaniards greatly influenced our culture.
That we still carry now and to the future.

School closes in April,
And of course, students are very thrilled!
Going to Laguna or Cavite for excursions,
Becomes their aspirations.

Beautiful flowers and bright lights,
The parade for the SAINTS starts tonight.
May is filled with wonderful events,
I hope it will never end.

The long summer vacation is over,
The students are back to school hoping to do
better.
June they say is a month filled with rain,
If a typhoon comes, many people will be in pain.

The Philippines have been ruled by Spaniards,
Japanese, and Americans,
Oh, it's like being stabbed by a lance!
Anyway, July fourth is declared as the Phil-
American Friendship Day,
And I hope it'll stay that way everyday.

August 1984 cannot be forgotten by Filipinos,
When Senator Benigno Aquino's life was lost.
They say that he was a hero,
For he battled against the dictatorship of the
"pangulo"!

On September 1972,
President Marcos declared the Martial Law.
My parents say it was a terror,
The president acted as a dictator.

Since the Philippines is a Catholic Country,
October is declared the month dedicated to
Virgin Mary.
Let us pray the rosary,
For peace and unity.

We remember our loved ones that passed
away,
By going to the cemetery on a special day—
It is on the first of November,
That we show our respect to the dead through
our prayers.

"Simbang Gabi"! and caroling,
Well, it's a sign that Christmas is coming.
On the night of December twenty four,
Filipinos have their "Noche buena"! to celebrate
the birth of the Lord.

Leaving the Philippines,
Brings a lot of tears.
I will never forget the fun I had!
Missing a year is very sad.

'Pag-asa: hope
'Pangulo: president
'Simbang Gabi: Mass held at dawn every week on
the month of December before Christmas.
'Noche Buena: dinner on Christmas eve.

Mrs Nancy Garcia and son Gabriel share the pride and joy of beautiful poetry celebrating life in the Philippines.

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FIRST PLACE
JR. HIGH/MIDDLE SCHOOL

THE FISH IN MANSFIELD

by Mathew Paul
Healy Lake School

Once in the village of Mansfield
a long time ago
there were people vanishing
all over the place
but usually when they're fishing

So one day
a lot of men
were boating to the middle of the lake
all of a sudden a big green tail knocked them over
the men that died were the best warriors of the tribe

After the rest of the tribe found out
they got really mad
had a gathering
decided to take the warriors and hunt for the fish

So when the warriors left
the big link cod slithered up the hill and broke into the first house
then he went all the way down

In the next house there was a young lady
fixing her fire
when the fish broke into the house
the lady turned and hid in a corner
the fish couldn't find anyone
so he slithered and squeezed out the door

The lady had the fire poker in her hand
she jumped on top of the fish
stuck the poker in the head
the fish was dead
but the nerves were going so wild the fish's tail knocked the lady out of the house

Later on in the day
the warriors came back
They saw the houses all slimy with fish slime
after they checked the houses and no one was in them
they saw the dead fish tail in the side of the house
they ran out and saw the lady
on the ground
knocked unconscious

FIRST PLACE,
ELEMENTARY SCHOOL

SHARING STORIES AND TRADITIONS

by Charlemagne Estigo
Sand Lake School

Where I came from
Was in a small town.
Where traditions it makes
And very much celebrates.
There is Christmas, Easter, and New Years too.
Something most of us here, celebrates without feeling blue.
There are other traditions that we have back home,
That most Americans would not even have known.
Like here, the people back home are really nice,
Even if they have to eat rice,
More that once or twice.

There are many different foods for different occasions
Like turkey for Thanksgiving, that old tradition.
Up here, though it is illegal to light up a fire-cracker,
In the Philippines, children light up one every Christmas and Easter.

Even though life can be hard sometimes,
Sharing stories and traditions
Should be told before extinction.

SECOND PLACE, ELEMENTARY

APA

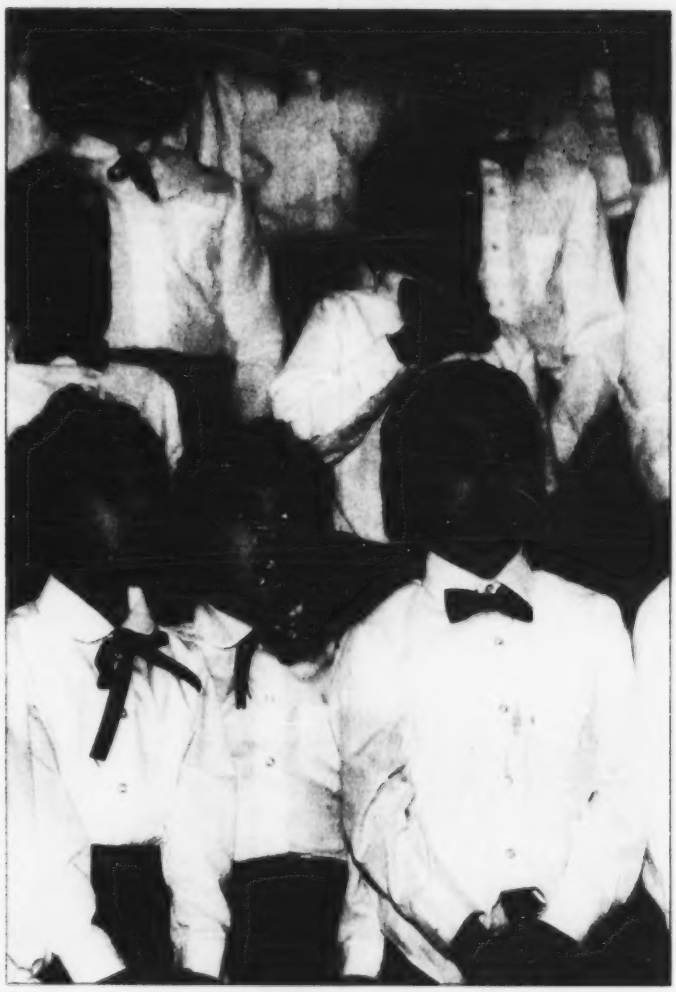
for Simeon Johnson
by Terry Johnson, Koliganek School

I remember sitting by APA.
He taught me how to make snares
with string.
I couldn't tie the string and tried
over and over.
And I hope he teaches me more.

He told me how the men hunted caribout with spears.
They hunted in a group a long time ago.
And I hope he teaches me more so I can pass it on.

My Apa's dad taught him.
I wonder who taught my Apa's dad.
And I wonder if my Apa's dad was going to
tell my Apa more
about our culture

BANQUET



Martin Luther King, Jr. Children's Peace Choir

CELEBRATING
20 YEARS
OF BILINGUAL EDUCATION IN ALASKA

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CONFERENCE BANQUET

Friday, February 7
7:00 - 10:00 p.m.

Speaker
Jerry Covey
Commissioner of Education, State of Alaska

Government Hill Elementary Dance Group
Haechung Pennewell, Director

Martin Luther King, Jr. Children's Peace Choir
Maxine Hill, Coordinator

Speaker "Funny Words"
John Active, Commentator
KYUK AM and TV, Bethel, Alaska

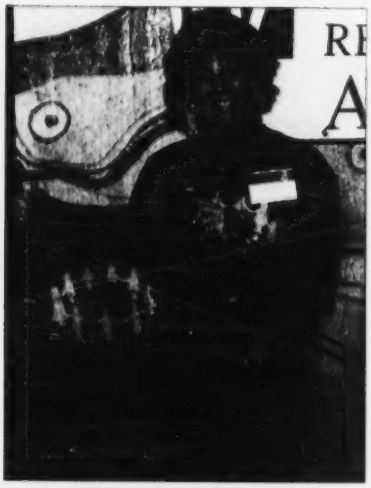
Ruth Sampson, Northwest Arctic Borough School District, and BMEEC Planning Committee member welcomes guests to the Banquet.

Those attending the banquet earn a chance for one of many door prizes given during the banquet.

CELEBRATING
20 YEARS
OF BILINGUAL EDUCATION IN ALASKA

And the lucky winner is...

A student from Government Hill Elementary School, Anchorage, performs the Korean Fan Dance.



Bobbi Bitters, Vice President of AKABE, shows off this year's T-shirt.

The Martin Luther King Jr. Children's Peace Choir performs at the Banquet.

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THANK YOU FOR SHARING

YOUR STORIES AND TRADITIONS.

SEE YOU AGAIN

NEXT YEAR

!

PRESENTERS AND RESOURCE PERSONS

CELEBRATING
20 YEARS
OF BILINGUAL EDUCATION IN ALASKA

PRESENTERS AND RESOURCE PERSONS

▸ A ◂

Shirley Abrams
Anchorage School Dist.
P.O. Box 196614
Anchorage, AK 99519-6614

John Active
KYUK AM & TV
Pouch 468
Bethel, AK 99559

Toby Allen
Alaska Bilingual Ed.
Multifunctional Resource Center
4155 Tudor Centre Drive, Suite 103
Anchorage, AK 99508-5912

Judith L. Anderegg
Mat-Su School District
P.O. Box 1472
Palmer, AK 99645

Hubert M. Angaiak
Lower Kuskokwim School District
P.O. Box 305
Bethel, AK 99559

▸ B ◂

Cindy Balliet
Lower Kuskokwim School District
P.O. Box 305
Bethel, AK 99559

Agnes Baptiste
East High School
4025 East Northern Lights Blvd
Anchorage, AK 99508

Carol Barnhardt
College of Rural Alaska
Univ. Alaska Fairbanks
Gruening Bldg.
Fairbanks, AK 99775

Ray Barnhardt
College of Rural Alaska
Univ. Alaska Fairbanks
Gruening Bldg.
Fairbanks, AK 99775

Chris Benson
East High School
4025 East Northern Lights Blvd.
Anchorage, AK 99508

Jill Morgan Berey
8589 Lakewood Ave.
Cotati, CA 94931

Samuel Betances
Souder, Betances and Associate, Inc.
Pacific Suite
5448 N. Kimball Ave.
Chicago, IL 60625

Dorena Bingham
Alaska Pacific University
Women's Resource Ctr.
4101 University Dr.
Anchorage, AK 99508

Margaret Bolton
Ketchikan Indian Corp.
429 Deermount
Ketchikan, AK 99901

Isabella G. Brady
Sitka Native Ed.Program
P.O. Box 6210
Sitka, AK 99835

Charles Brod
Alaska Native Ed. Tech. Assistance Center
Cook Inlet Tribal Council
670 W. Fireweed Lane
Anchorage, AK 99503

Gerald L. Brown
Interface West Desegregation Assistance Center
4800 SW Griffith Drive, Suite 202
Beaverton, OR 97005

Lucy Brown
East High School
4025 East Northern Lights Blvd.
Anchorage, AK 99508

▸ C ◂

Diana Caldwell
APU
5324 Keuka Court
Anchorage, AK 99508

Walkie Charles
Hunter Elementary School
P.O. Box 74874
Fairbanks, AK 99707

Vernon Chimegalrea
Alaska Pacific University
Office of Admissions
4101 University Dr.
Anchorage, AK 99508

Chi-Yang Chou
Alaska Pacific University
International House
4101 University Dr.
Anchorage, AK 99508

Dora Cline
Dillingham City Schools
P.O. Box 170
Dillingham, AK 99576

Jerry Covey
Alaska Dept. of Ed.
801 W. 10th Street
Suite 200
Juneau, AK 99801

▸ D ◂

Nora Dauenhauer
Sealaska Heritage Foundation
1 Sealaska Plaza
Juneau, AK 99801

Richard Dauenhauer
Sealaska Heritage Foundation
1 Sealaska Plaza
Juneau, AK 99801

Martha Demientieff
P.O. Box 65
Holy Cross, AK 99602

Donna Dinsmore
Hunter Elem. School
699 Gradelle Street
Fairbanks, AK 99709

Moses Dirks
Alaska Pacific University
4310 Penquin St #1
Anchorage, AK 99503

▸ E ◂

Susan Eckels
Alaska Pacific University
4101 University Dr.
Anchorage, AK 99508

Marilyn S. Enoka
Ben Eielson High School
3180 Laurance Rd.
North Pole, AK 99705

Lucia Erickson
Baxter Elem. School
2991 Baxter Road
Anchorage, AK 99504

▸ F ◂

Beverly Farfan
U. S. Fish & Wildlife
1011 East Tudor Rd.
Anchorage, AK 99503

Jeanne Fischer
East High School
4025 East Northern Lights Blvd.
Anchorage, AK 99508

Ellen Frankenstein
3175 South Hooves Street, #366
Los Angeles, CA 90007

▸ G ◂

Helen Gallagher
Anchorage Daily News
P.O. Box 149001
Anchorage, AK 99514-9001

David Gillam
Alaska Pacific University
c/o Caldwell, Ed.
4101 University Dr.
Anchorage, AK 99508

Mike Gumbelton
Anchorage School Dist.
AVAIL School
P.O. Box 196614
Anchorage, AK 99519-6614

▸ H ◂

Sue Hare
Lower Kuskokwim School District
P.O. Box 305
Bethel, AK 99559

Pat Hartland
Juneau School District
10014 Crazy Horse Dr.
Juneau, AK 99801

Beth Hartley
Alaska MRC
4155 Tudor Centre Dr.
Suite 103
Anchorage, AK 99508

Helen Haynes
AK Native Health Board
1345 Rudakof Cir. #206
Anchorage, AK 99508

Alice Henderson
Mat-Su Bor. School Dist.
125 Evergreen
Palmer, AK 99645

Clara Henry
Alaska Pacific University
c/o Caldwell, Ed.
4101 University Dr.
Anchorage, AK 99508

Nancy Henry
Alaska Pacific University
c/o Caldwell, Ed.
4101 University Dr.
Anchorage, AK 99508

Abbey Hensley
Alaska PTA
P.O. Box 201496
Anchorage, AK 99520

Jim Hickerson
Bering Strait School Dist.
District Office
P.O. Box 225
Unalakleet, AK 99684

Christina Hill
Fairbanks North Star Borough School District
P.O. Box 71250
Fairbanks, AK 99707

H. Douglas Hite
Anchorage SchoolDist.
1935 Beaver Place
Anchorage, AK 99504

Mary Ann Holmquist
Trapper School
Box 193
Nuiqsut, AK 99789

Rita Holthouse
East High School
4025 East Northern Lights Blvd.
Anchorage, AK 99508

Myra Howe
Alaska Department of Education
801 W. 10th Street
Suite 200
Juneau, AK 99801-1894

Mike Hull
Marshall School
P.O. Box 89
Marshall, AK 99585

Sharene Hull
Marshall School
P.O. Box 89
Marshall, AK 99585

Nancy Huppertz
Interface West Deseg. Assistance Center
4800 SW Griffith Drive
Suite 202
Beaverton, OR 97005

Lee Huskey
Univ. Alaska Anchorage
Dept. of Economics
3211 Providence Dr.
Anchorage, AK 99508

▸ I ◂

Ric Iannolino
AK Div. of Personnel
Dept. of Admin.
P.O. Box C0201
Juneau, AK 99811

Nick Isaac
Marshall School
P.O. Box 89
Marshall, AK 99585

Elsie Itta
North Slope Borough School District
P.O. Box 169
Barrow, AK 99723

▸ J ◂

Steve Jackstadt
UAA
Cent. for Econ Ed.
3211 Providence Dr.
Anchorage, AK 99508

Frank Jerue
East High School
4025 East Northern
Lights Blvd.
Anchorage, AK 99508

Anne Johnson
Sitka Native Ed. Prog.
P.O. Box 6210
Sitka, AK 99835

Virginia Juettner
Anchorage School Dist.
P.O. Box 196614
Anchorage, AK 99519-
6614

▸ K ◂

Clifford Kaganak
Scammon Bay Sch.
Scammon Bay, AK
99662

Asako Kajiura
Alaska Pacific University
International House
4101 University Dr.
Anchorage, AK 99508

Julia Kakaruk
Fairbanks North Star
Borough School District
P. O. Box 71250
Fairbanks, AK 99707

Lawrence Kaplan
Univ. Alaska Fairbanks
Alaska Native
Language Center
216 Eielson Building
Fairbanks, AK 99775

James Kari
UAF
Alaska Native Language
Center
219 Eielson Bldg.
Fairbanks, AK 99775

Janann Kaufman
Mt. View Elem.School
11200 Forest Drive
Anchorage, AK 99516

Oscar Kawagley
UAF
Dept. of Education
P.O. Box 80933
Fairbanks, AK 99708-
0933

Anne Kessler
Alaska Dept. of Ed.
801 W. 10th St.
Suite 200
Juneau, AK 99807

Michael Kirster
APU c/o Caldwell, Ed.
4101 University Dr.
Anchorage, AK 99508

Sandra Kowalski
UAF
NWA X-CED
P.O. Box 297
Kotzebue, AK 99752

Michael Krauss
UAF
Alaska Native Language
Center
217 Eielson Building
Fairbanks, AK 99775

Patricia Kyle
UAA
School of Education
3211 Providence Dr.
Anchorage, AK 99508

▸ L ◂

Ruth E. Larimer
Monterey Institute of
International Studies
51 Flight Road
Carmel Valley, CA
93924

Georgianna Lincoln
AK House of Rep.
P.O. Box V
Juneau, AK 99811

Glenda Lindley
Juneau Indian Education
Studies
10014 Crazy Horse Dr.
Juneau, AK 99801

Jennifer Linkous
Office of Senator Frank
Murkowski
Sen. Select Comm. on
Indian Affairs
709 Hart Senate Off. Bldg.
Washington DC 20510

Genevieve Litecky
Alaska State Council on
the Arts
c/o Young & Assoc.
715 L Street, Suite 6
Anchorage, AK 99501

Tom Litecky
Matanuska-Susitna
Borough School Dist.
HC04 Box 9964K
Palmer, AK 99645

Richard E. Littlebear
Alaska Interface
Network, Inc. Bilingual
MRC
4155 Tudor Centre
Drive, Suite 103
Anchorage, AK 99508

Gloria Lockwood
East High School
4025 East Northern
Lights Blvd.
Anchorage, AK 99508

Becky Long
Fairbanks North Star
Borough School District
P.O. Box 71250
Fairbanks, AK 99707

Cheryl Lovegreen
Anchorage Sch. Dist.
3710 Rinner Circle
Anchorage, AK 99507

▸ M ◂

Eileen MacLean
AK House of Rep.
P.O. Box V
Juneau, AK99811

Ethel Makinan
Sitka Native Education
Program
P.O. Box 6210
Sitka, AK 99835

Karen Marchant
1308-B Bastogne Ct.
Ft. Wainwright, AK
99703

Cecilia Martz
UAF
Kuskokwim Campus
P.O. Box 368
Bethel, AK 99559

Wendy McAllister
APU
c/o Caldwell, Ed.
4101 University Drive
Anchorage, AK 99508

Barbara McCarthy
Fairbanks North Star
Bor. School District
1498 Moriarity Ave.
North Pole, AK 99705

Ann McCoy
Alaska Pacific University
c/o Caldwell, Ed.
4101 University Drive
Anchorage, AK 99508

Sandra J. McGill
Fairbanks North Star
Borough School District
4664 Dale Road
Fairbanks, AK 99709

Mike Melear
Mat-Su Bor.Schools
125 W. Evergreen
Palmer, AK 99645

Perry T. Mendenhall
UAF
Northwest Campus
Pouch 400
Nome, AK 99762

Bob Moore
Nikolaevsk School
P.O. Box 5129
Nikolaevsk, AK 99556-
5129

Charles Moore
Fairbanks North Star
Bor. School District
P.O. Box 71250
Fairbanks, AK 99707

Gary Moore
Tanana Chiefs Conf.,
Tok Region
P.O. Box 126
Tok, AK 99780

Eric Morrison
Alaska Pacific University
Native Studies Prog.
4101 University Dr.
Anchorage, AK 99508

Steve Mosler
Northwest Arctic School
District
P.O. Box 623
Kotzebue, AK 99752

Connie Munro
Alaska Dept. of Ed.
801 W. 10th Street
Suite 200
Juneau, AK 99807

Rusty Myers
Alaska Pacific University
c/o Caldwell, Ed.
4101 University Dr.
Anchorage, AK 99508

▸ N ◂

Rebecca K. Napoleon
Alaska Clearinghouse
for Circumpolar Ed.
P.O. Box 200361
Anchorage, AK 99520

Cecilia J. Navarrete
EAC - West
NM Highlands Univ.
121 Tijeras N.E., Suite
2100
Albuquerque, NM 87102

▸ P ◂

Patricia Partnow
Anchorage Sch. Dist.
P.O. Box 196614
Anchorage, AK 99519-
6614

Andrew Paukan
St. Mary's Sch.Dist.
P.O. Box 171
St. Mary's, AK 99658

Helen Paukan
St. Mary's Sch.Dist.
P.O. Box 171
St. Mary's, AK 99658

Sassa Peterson
Dillingham City Sch.
P.O. Box 170
Dillingham, AK 99576

John F. Pingayak
Kashunamiut School
District
P.O. Box 118
Chevak, AK 99563

Loretta Poole
Alaska Pacific University
5324 Keuka Court
Anchorage, AK 99508

Bertha Prince
St. Mary's School Dist.
P.O. Box 171
St. Mary's, AK 99658

▸ R ◂

Gerry Raining Bird
Interface West
Deseg.Assist. Center
4800 SW Griffith Drive
Suite 202
Beaverton, OR 97005

Christina Reagle
SERRC
210 Ferry Way,
Suite 200
Juneau, AK 99801

John Reilly
Mat-Su Borough School
District
125 Evergreen
Palmer, AK 99645

Raymond Reyes
Gonzaga University
Northwest Indian Ed.
Center
4602 Staley Road
Deer Park, WA 99006

Cathy Rezabeck
U.S. Fish & Wildlife
1011 East Tudor Rd.
Anchorage, AK 99503

Larry Roberts
UAF Interior Campus -
Tok Center
P.O. Box 464
Tok, AK 99780

Vicki Lee Ross
Anch. School District
P.O. Box 196614
Anchorage, AK 99519-
6614

John A. Rusyniak
Alaska Gateway School
District
Tanacross School
General Delivery
Tanacross, AK 99776

▸ S ◂

Avis Sam
Northway School
Northway, AK 99764

Ruth Sampson
Northwest Arctic
Borough School District
P.O. Box 51
Kotzebue, AK 99752

Janice Schroeder
Alaska Bilingual Ed
Multifunctional Res. Ctr
4155 Tudor Centre
Drive, Suite 103
Anchorage, AK 99508-
5912

Ronald Scollon
P.O. Box 1149
Haines, AK 99827

Danni Seal
Anchorage School Dist
P.O. Box 196614
Anchorage, AK 99519-
6614

Lewis Sears
Anchorage School Dist
P.O. Box 196614
Anchorage, AK 99519-
6614

Mimi Shawe
Lower Kuskokwim
School District
P.O. Box 305
Bethel, AK 99559

Esther Shea
Ketchikan Indian
Corporation
429 Deermount
Ketchikan, AK 99901

Matrona Sipary
St. Mary's School Dist.
P.O. Box 171
St. Mary's, AK 99658

Sharon Sonneberg
Tetlin School
General Delivery
Tetlin, AK 99779

Lucy Sparck
University of Alaska
Kuskokwim Campus
P.O. Box 368
Bethel, AK 99559

Sid Stephens
Alaska Science Consort.
UAF - Dept. of Ed.
Fairbanks, AK 99775

Karen Stevens
JoAnn A. Alexie
Memorial School
P.O. Box ATT
Atmautluak, AK 99559

Lois Stiegemeier
Alaska Dept. of Ed.
801 W. 10th Street
Suite 200
Juneau, AK 99807

Naomi Stockdale
Alaska Dept. of Ed.
801 W. 10th Street
Suite 200
Juneau, AK 99807

Patricia (Peg) Stout
Anchorage School Dist.
2231 Bragaw
Anchorage, AK 99508

▸ T ◂

Ed Tennant
Bering Strait Sch. Dist.
District Office
P.O. Box 225
Unalakleet, AK 99684

Walter Tirchick
Lower Kuskokwim
School District
P.O. Box 305
Bethel, AK 99559

Diane Titus
Tanacross School
General Delivery
Tanacross, AK 99776

Mike Travis
Alaska Dept. of Ed.
801 W. 10th Street
Suite 200
Juneau, AK 99807

▸ V ◂

Yen-ti Verg-in
Aleutians East Bor.
School District
P.O. Box 154
Sand Point, AK 99661

Maria Viteri
Baxter Elem. School
2991 Baxter Road
Anchorage, AK 99504

Jade Vittone
Anchorage School Dist.
P.O. Box 196614d
Anchorage, AK 99519-
6614

▸ W ◂

John Waghiyi Jr.
Hogarth Kingeekuk. Sr.
Memorial High School
Savoonga, AK 99769

Panu Walls
Cook Inlet Tribal
Council, Inc.
670 W. Fireweed Lane
Suite 201
Anchorage, AK 99503

Karen Waters
JoAnn A. Alexie
Memorial School
P.O. Box ATT
Atmautluak, AK 99559

Michele Whaley
East High School
4025 East Northern
Lights
Anchorage, AK 99508

Beverly Williams
Lower Kuskokwim
School District
P.O. Box 305
Bethel, AK 99559

Carl Williams
Lower Kuskokwim
School District
P.O. Box 305
Bethel, AK 99559

Carol Williams
Hoonah City Schools
P.O. Box 157
Hoonah, AK 99829

Jacquie Williams
Anchorage School Dist.
P.O. Box 196614
Anchorage, AK 99519-
6614

M. Chris Williams
Birch Elementary School
55 Pepperdine
Fairbanks, AK 99709

Phyllis Williams
Lower Kuskokwim
School District
P.O. Box 305
Bethel, AK 99559

Eddie Wood
P.O. Box 511
Homer, AK 99603

Kathleen Wulf
APU
4101 University Dr.
Anchorage, AK 99508

CULTURAL PRESENTERS

Andreafski High School Dancers
Contact: Andrew Paukan
PO Box 171
St. Mary's, Alaska 99658

Barrow Whaler Dance Group
Contact: Maasak Akpik
PO Box 8950
Barrow, Alaska 99723

Dance Contempo Dance Ambassadors
Contact: Claire Gentile
20133 Eagle River Road
Eagle River, Alaska
99577

Finger Lake Spirit Dancers
Contact: Alice
Henderson
Mat-Su Borough School
District
Palmer, Alaska 99645

Gladys Wood Multicultural Dance Troop
Contact: Carmen "Sonia"
Falconer
Gladys Wood
Elementary School
7001 Cranberry
Anchorage, Alaska
99502

Government Hill Elementary Dance Group
Contact: Haechung
Pennewell
8181 Clear Haven Circle
Anchorage, AK99507

Greatland Traditional Dancers
Contact: Amelia Mainord
670 W. Fireweed Lane
Suite 200
Anchorage, AK 99503

Martin Luther King, Jr. Children's Peace Choir
Contact: Maxine Hill
Anchorage School Dist.
P.O. Box 196614
Anchorage, AK 99519-
6614

Pioneer Peak Elementary Choir
Contact: Sue Bowlin
1959 N. Trunk Road
Palmer, AK 99645

St. Lawrence Island Schools Bilingual Bicultural Staff
Contact: Jerry Tungiyan
PO Box 169
Gambell, Alaska 99742

Tetlin School Dancers
Contact: Sharon
Sonnenberg
PO Box TTL
Tetlin, Alaska 99779

Alaska
Department of
Education